Zion's Herald.

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Zion's Herald.

CHARLES PARKHURST, Editor.

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All stationed preachers in the Methodist Episcopal Church are authorized agents for their locality.

The Outlook.

Delay in settling down to work is apprehended when Congress meets. Nearly half the members of the House are new men — 167 out of 356. To assign them to committees, and to afford them opportunity to grasp legislative problems and accustom themselves to a new routine, will require time. Fortunately the selection of Mr. Reed as Speaker is not questioned. His experience and tact will go far towards meeting and overcoming this initial difficulty.

France has secured from the Shah of Persia the exclusive privilege to unearth whatever archæological treasures lie buried in that ancient empire. The Louvre already contains many valuable antiquities dug up at Shushan — colored bricks of Artaxerxes' palace, life-sized reliefs of archers of the different races of Asia and Africa, etc. — and the work has scarcely begun. The Persian government retains the ownership of gold and silver jewelry brought to the surface, but will sell half to France. The French will have the sole right to make casts of all sculptures, statues and inscriptions, and may claim half of all the spoils except in the cases just named.

It appears from the annual report of the Commissioner of Internal Revenue that the Government expended $91,000 in executing the provisions of the Income Tax law in the brief period before it was pronounced unconstitutional. The sum collected — now in process of being refunded — was $77,000. The Commissioner says that the receipts of his bureau for the fiscal year ending June 30 fell below his estimates $27,753,000, in consequence of the decision of the Supreme Court referred to. He expected to collect $171,000,000, if the Income Tax had stood the judicial test; the actual receipts were $143,246,000. Judging from the income of the first quarter of the current fiscal year, and the improved business conditions, he estimates receipts aggregating $165,000,000 for the year 1895-6.

If the Rio Grande flowed wholly within either Mexican or United States territory, the frequent shifting of its bed or channel would cause only private annoyance; but being a national boundary line, the vagaries of this tortuous stream are a source of perpetual anxiety to both countries. It has been settled by treaty that little islands cut off by the caprice of the river shall belong to the territory of which they formed original part; also, that neither country shall build jetties which shall cause an erosion of the bank on the opposite side. But even with these provisions questions of jurisdiction are constantly arising on account of the smuggling going on, and the river itself keeps encroaching, sometimes on one bank, then on another. Just now our government buildings at Fort Brown are threatened with undermining. To protect them effectively may cause trouble on the Mexican shore. The question of what to do in the matter is a vexatious one.

To Classify Schools and Colleges.

Chancellor MacCracken of the University of the City of New York wants American universities, colleges and schools classified. He would fix a minimum property standard for every corporation hereafter to be chartered to give college degrees in medicine, law, pedagogy, or technology. He would fix also a minimum entrance and graduation standard. He would have the State give a pecuniary indemnity to existing colleges which fall below the recommended standard, provided they consent to drop down into secondary schools and surrender their right to confer degrees. He would have the State subsidize the colleges and universities which are up to the standard on condition that they enforce the national regulation for entrance and for graduation in respect to every degree conferred. He would have the Commissioner of Education empowered to institute inquiries concerning all institutions of learning and classify them in accordance with their real standing. The Chancellor's proposition will find favor with leading educators.

A Word Spoken in Season

Senator Hoar's dispatch to President Cleveland from Worcester reads as follows: —

"To the President, Washington:

"You may depend upon my support in the Senate, both by speech and vote, of the most vigorous action you may take to prevent further cruelties toward the Armenians in Turkey, even if you determine to treat the persons who commit them as pirates or common enemies of the human race. GEORGE F. HOAR."

That brave, ringing word will be widely echoed. Other Senators and Congressmen will hasten to assure the President that they, too, will stand by him in taking extreme measures, if necessary, to protect Armenians from further butchery. The indignation of the people of these States is slow to be aroused, but there are indications that it is becoming heated to the point of action, and this country may have the high duty and honor of speaking the word that the Turk must listen to, or be treated as outside the pale and protection of civilization. The United States is not involved in the political jealousies which hinder or preclude action on the part of the European Powers. She may enter upon a crusade for humanity without being suspected of sinister motives. We believe the time has fully come when this government should heed the voice of the people — and act.

An Extraordinary Verdict.

Last May David F. Hannigan shot Solomon H. Mann on Forty-second Street in New York city, causing his death. Last week, after a prolonged trial, twelve jurymen decided that Hannigan was not guilty of murder, on the ground of insanity at the time the act was committed. There was no evidence that the defendant was insane up to the time of the circumstances which led to the act, or that his mind was unbalanced to the degree of irresponsibility during the trial. The murdered man had seduced the defendant's sister. She died about two months before the murder, of a criminal operation suggested by her betrayer. In her room and while she was on her death-bed Hannigan made his first attempt to kill Mann; two months later he was successful — yet he stands acquitted; owing his life to the skill of his lawyers. Never was the emotional element worked up more successfully than in this *cause célèbre* — the harrowing scenes around the death-bed of the sister, the visions and voices from her grave, the hysterical behavior of the defendant's relatives in court, the ebbing strength of the prisoner's father, who died a quarter of an hour before the verdict was rendered. And never was the insanity plea more expertly urged, distinguished alienists being summoned to reply to a hypothetical question of 10,000 words which summed up all the testimony in favor of the plea, and many of them maintaining that the prisoner was suffering from melancholia. To one who looks calmly upon this case stripped of all its sensational and sympathetic aspects, Hannigan's act was quite on a par with that of many a wronged man who has brooded over his wrong till it drove him to murder, and who has suffered the just penalty for his crime.

The Young Czechs at the Front.

Since its conquest by Austria, Bohemia has suffered seriously in its political and civil rights. Its people have been treated as a subjugated race. The German-Austrian party has been dominant among them by reason of the superior wealth of its members and their relations with their countrymen at Vienna; and the native Czechs, who are mostly farmers or shopkeepers, have been kept in surveillance. Against this condition, however, they have persistently rebelled. For a long period the "Old Czechs" represented the patriotic Bohemian element and kept up a constant struggle for national recognition. Becoming too moderate in their demands to suit the temper of the younger men, they withdrew from the fight and turned over the responsibility to the new party of the "Young Czechs," which has just elected 46 of its representatives to the Bohemian Diet, while only 27 German Liberals succeeded in gaining seats, and 2 German Nationalists. The Bohemian demand for an autonomy similar to that enjoyed by Hungary, will now be pressed with some hope of success. Not until Emperor Francis Joseph visits Prague and consents to proclaim himself King of Bohemia, just as he yielded to the Magyar demand and allowed himself to be crowned at Buda Pesth King of Hungary, will the Bohemians be satisfied.

Our Merchant Marine.

Our merchant marine has not increased during the past year, according to the report of the Chief of the Bureau of Navigation. In respect of tonnage it has decreased 50,000 tons since June 30, 1894 — due, in part, to the business inactivity of two summers ago. Commissioner Chamberlain calls fresh attention to the fact that we have a smaller carrying capacity on the ocean now than we had twenty years ago. Only 252 trips to Europe were made last year by vessels sailing under the American flag, while 10,233 vessels under foreign flags made voyages to our shores. Only five American merchantmen, with crews all told of barely 150 men, visited Germany last year. The Commissioner recommends, among other things, the repeal of many antiquated navigation laws; a reduction of the tonnage tax; the abolishment of compulsory pilotage for coasting vessels in the ten States from Maryland to Texas; the extension of the act under which the "New York" and "Paris" were permitted to register and the "St. Louis" and the "St. Paul" were built — this because of the probable impossibility of getting a Free Ship bill through Congress; the governmental control of shipping commissioners' offices with a view to making them the sole employment agencies for seamen; and the putting of shipbuilding materials on the free list in the coastwise as well as the foreign trade.

Murdered but Vindicated.

The belief that Prince Ferdinand of Bulgaria, though absent from the country at the time, connived at the assassination of Stambuloff, became confirmed when it was learned that the indictment against the ex-premier was to be prosecuted, though he was no longer alive to defend his good name. Fortunately it needed no defence. The most searching investigation even of the private papers of the murdered statesman failed to substantiate a single charge. The accusation that he had plundered the public treasury to enrich himself, that he had killed political prisoners to get them out of the way, and that his private life was abominably immoral — these and similar reports circulated by Russian enmity proved to be wholly false. All that investigation elicited was that Stambuloff was offensively dictatorial. In his intense patriotism he justified himself for certain arbitrary acts, such as arresting, with or without warrant, those suspected of plotting against the government. Bulgaria owes its freedom from Turkish thraldom and from Russian absorption to Stambuloff, and his name will gather reverence as the years go on.

Ex-Consul Waller's Case.

Ex-Consul John L. Waller, of Madagascar, was tried by a French military court in that island and sentenced to twenty years' confinement on the charge of communicating to the Hova government certain information prejudicial to French interests. His case was made the subject of diplomatic correspondence on the part of this country, with the result that last May the French government consented to transfer Waller's case to civil jurisdiction — a step which was understood to mean the revision, or entire setting-aside, of his sentence. Recently, the State Department has received intimation that France as an act of courtesy to this government would release Waller from custody, provided he would waive all claim for indemnity. As there was suspicion that the proceedings against Waller were summary and hasty, and that he had not been allowed adequate opportunity to defend himself, further that he had been robbed of valuable concessions of rubber lands in Madagascar, Secretary Olney was reluctant to accept this proffer of grace. But the transmission last week of the entire record in his case, with accompanying testimony, has convinced the Department that Waller was tried before a perfectly regular and responsible court, and that, so far as this country is concerned, it has no ground on which to base a claim for indemnity for the oppressive treatment of one of its citizens. It is expected that Mr. Waller, who has been for some time incarcerated at Marseilles, will be shortly set at liberty.

Repression in Germany.

Probably no one realizes more keenly than Emperor William himself the forces that are working untiringly throughout the empire to demolish imperialism and militarism and to substitute for them democratic rule. His Anti-Revolution bill, which failed to pass the Reichstag, shows how thoroughly awake he is to the dangers which menace his throne. It is at least charitable to attribute much of the egotism which characterizes his addresses to his soldiers to the desire to enlist their personal support in the inevitable struggle that is impending. He told some recruits the other day that they had sworn allegiance to *him*, and must ever be ready to obey *his* call. He realizes, evidently, that it is not the Fatherland, but the sovereign, that is imperiled. The recent murder of Heinrich Schwartz, a wealthy Alsacian mine-owner, by a Socialist named Meyer, and the anonymous warnings sent to other heads of great manufacturing industries, are significant to him that, despite the fact that the Socialist organs resent the idea that they are aiming to accomplish their purposes by other than constitutional methods, there are extremists in that party that do not hesitate at assassination to expedite their plans. Lately the Emperor has displayed excessive sensitiveness to public criticisms of his policy. Herr Liebnecht, a distinguished speaker, has been sent to prison for four months for *lese majeste*, and yet the judge who tried him expressly declared that the utterance for which he was accused was not derogatory to the imperial dignity. Professor Delbrueck is to be tried for a remark about the police, in the *Preussische Jahrbucher*; and Professor Jastrow, of the University of Berlin, is to be arraigned for a criticism of certain orders of the Minister of Commerce relating to miners. The Germans are a loyal people, but their loyalty has its limits. The Emperor is walking in slippery places.

Our Contributors.

MY PLEA.

H. E. Banning.

"This Man receiveth sinners."

Jesus, Saviour, hear my plea;
I've no other friend but Thee;
I am helpless; pity me!
Saviour, take me in!

I am prostrate at Thy gate,
Weary, faint and desolate;
Listen to me while I wait;
Saviour, take me in!

I am loaded down with sin;
I am filthy all within;
I've no strength life's fight to win;
Saviour, take me in!

I am tired of toilsome years,
Tired of sins, and cares, and fears;
Tired of suff'ring, tired of tears;
Saviour, take me in!

I've no hope beyond the grave;
No man cares my soul to save;
Thy salvation's boon I crave;
Saviour, take me in!

I have fallen in the race;
Show to me Thy glorious face;
Hold me close in Thine embrace;
Saviour, take me in!

Thou didst show Thy love to me
In Thy death on Calvary;
Death for sinners, death for me;
Saviour, take me in!

I have come to Thee for rest;
Now I cease my anxious quest;
Make me, Lord, Thy constant guest;
Saviour, take me in!

Newport, R. I.

IN HOLY LANDS

XI.

Rev. C. L. Goodell.

"THERE is the field of Naboth," says the dragoman, as we rise the slope of the hill on which stands the ruins of ancient Jezreel. Whether it is the real field or not, it lies fair in the sun, well fitted for a vineyard for the king. As we ride across it our thoughts are busy with the dark names of Bible history: Jezebel, that epitome of feminine wickedness; Ahab, weak and wicked; Naboth, the victim of the king's greed; Elijah, the stern prophet, striding into this very field, bought with blood, and forcing from the king the bitter cry, "Hast thou found me, mine enemy?" Yonder mounted Arab, galloping this way, we imagine to be Jehu, the avenger of the Lord, on his mad ride across the plain. I had wondered why such difficulty is experienced in locating the places of Bible history, but this question was settled for me at Jezreel. The majority of the inhabitants here dwell in hovels made in large part of dried earth, and if the village were deserted even for a few years the action of the sun and rain would leave little to indicate that a village once stood here. The only thing now standing which claims antiquity is the ruined wall, with a window near the top, now known as

Jezebel's Tower.

They tell you that it was from this very window that Jezebel, with painted face and head attired, looked out; and out of this window the eunuch threw her at the call of Jehu. What bloody days those were! The record says that, when Jehu came out from his hasty meal, the dogs of Jezreel had done their work so well that nothing remained of her but the skull and feet and the palms of her hands. It was always a great wonder to me that so much could have been done in so short a time, but the dogs of Palestine are an institution in themselves; they are the police, health and sewer departments, all in one. I saw the descendants of those ancient dogs in the streets of Jezreel, and they were many and fierce enough to have performed for a whole Sunday-school the sad service which their ancestors rendered for Jezebel.

We take our last look of the wide plain of Esdraelon, covering a territory nearly twenty miles square. In form it is not unlike the map of South America. We ride now to beautiful Jenin, the ancient Enganim, situated at the southernmost limit of the great plain, and on the border line between Galilee and Samaria. As we ride over the hot sand on the great thoroughfare between Damascus and Egypt a sight greets us which is the

Picture of Desolation.

It is the carcass of a camel, bleached white as the snow. Around us the sand, above us the sun scorching down from a cloudless sky. No green thing in sight. No human being but ourselves to break the silence. If anywhere there is a more impressive picture in this desolate land, I do not know where to find it.

It was almost at the end of our journey today that the first thing looking like personal violence was offered us. A lone Arab on foot, with an ugly-looking club over his shoulder, saw one of us, who was quite a way in advance of the rest of the party, approaching. He took off his *abayeh*, or over-garment, and, spreading it in the path, stood behind it with lifted stick, and said, with threatening accents, "Backshish!" Our traveler rides down upon him, saying, "Mafish imshi!" which freely translated means, "I have nothing for you, go on!" The Arab snatches up his *abayeh* and is busy hunting for a stone to throw; but just then a second member of our party comes in sight, and the Arab concludes to try his scheme on him. He spreads his garment and waits as before, but with no better result. A second time he looks for a stone; and now the rest of our party come in sight, and without any further demonstration the Arab watches the passage of the cavalcade. This, slight as it was, was the only thing that looked like a personal attack which we met with in a journey of ten thousand miles by land and sea, and a month's travel through Palestine, where ample opportunity was given in lonely places by day and night. We think the dangers of travel in Palestine are exaggerated. If asked what weapons one should carry, we answer: We took none, and we never saw any occasion when we wished we had one.

The people there have a summary way of dealing with transgressors against public morals. We passed a woman seated on a donkey accompanied by two men. The woman's painted face and strange decorations led us to ask our guide what she was. He replied that she was a woman of bad repute and was being taken out of the country.

No one who has seen Jenin with its lofty palms and beautiful minaret, standing out from its white walls and well-watered gardens, will ever forget the sight. In a beautiful grove of olives we found our tents waiting for us. This is a station of the Turkish army. The officers waited upon us and asked for our passports. Lest the wicked villagers should make off with our goods, we had a guard of soldiers stationed about our camp; but it turns out that they are there to keep us in quite as much as to keep the villagers out. As one of our tourists started to pass the Turk on guard, the soldier motioned him back and laid his hand on the butt of his gun in a warning manner. Our tourist was from the "wild and woolly West," and was not in the least disconcerted. He reached for his hip pocket and produced a six-shooter of the bull-dog variety. He patted it in a familiar way and looked the Turk full in the eye. The telegraphic message was understood. The soldier evidently appreciated the grim humor of the situation, for with a smile which was rather forced he stepped one side and our Westerner went his way, satisfied that America was still ahead. A storm struck our camp in the night, and we had an object lesson in "lengthening the cords and strengthening the stakes," which being done, our tents resisted successfully the onslaught of the wind. Jenin is a Moslem town of nearly five thousand inhabitants, but there is little or nothing of historical interest here. At 5.30 A. M. we are in the saddle, impatient for a ride which is to take us through the heart of Old Testament history.

Our first stop is at

Joseph's Well,

the traditional pit into which his jealous brethren cast the favored son of Israel. This well seems to meet the necessary conditions, for the fields where the brethren kept their flocks are just beyond, and only a few rods away is the Damascus road down which the caravans go to Egypt. But what is this familiar hum which seems a discord amid such memories? It is a steam grist-mill just through the fig trees yonder. There are very few places in Palestine where the past and the present so elbow each other. We cross the fertile plain, where the corn is already yellow to harvest, and begin the long climb to the famous city of Samaria. We have passed the place where Elisha lived and where Benhadad's men surrounded him. These are the hills that God filled with chariots and horsemen to quiet the fears of Elisha's servant, and this is the way up which Elisha led the hosts of Syria — when the Lord had smitten them with blindness — until he brought them through the gates of Samaria, and their eyes were opened.

It is time for you to open your eyes, too; for you are now 1,542 feet above the level of the sea. Those white flecks are not clouds — they are the sails of stately ships. It is the blue Mediterranean which stretches far to the west until it blends in the lighter blue of the cloudless Syrian sky. It is enough to ravish the heart of a painter or a poet as its wavelets sparkle and flash under the sun. Look at it long, for you will see nothing grander until your eyes kindle with the vision of the "sea of glass mingled with fire."

Around us are the ruins of the city of Samaria, prodigal in their richness and vastness. No place except Jerusalem has greater historic wealth. Nothing impresses you more with the ruin time has wrought than to compare the dull and dirty peasants who nest in these miserable hovels with the kings and prophets who stood so tall upon this hilltop that their shadows fall upon the literature of every land. In Roman days Augustus gave the city to Herod, who built here his wonderful palace and a temple in honor of his royal master. The famous colonnade of marble dates from this age. It extended more than half a mile and must have been magnificent beyond words to describe. Its monoliths are sixteen feet in height. Some of the columns lie in the fields, eroded by the tooth of time, and some are built into terrace walls, but many of them still stand. The city they made famous is gone, and no man can say here went the street or there; but still they keep their long watch like ghostly monks at a perished shrine, or forgotten sentinels without camp or army.

Boston, Mass.

OUR WASHINGTON LETTER.

Rev. Hugh Johnston, D. D.

WASHINGTON,

The Beautiful Capital,

grows more and more lovely as the years go by. I made a pilgrimage to Paris this summer on purpose to compare the charms of that city of beauty with those of our own. I had visited the French capital half a dozen times before, but not since I had become a resident of our magnificent capital. Of course Paris still excels us in her grand old palaces and treasures of art; but in all that constitutes a city's beauties — splendid structures, broad avenues, sumptuous homes, innumerable parks, trees, flowers, and plashing fountains — our capital is not a whit behind the chiefest city of splendor. By the way, Washington has just been tendering a warm welcome and ovation to Alexander R. Shepherd, of the Mexican State of Chihuahua, the man who, more than any other, helped to make it the most beautiful city in the world. Twenty years ago, broken in health and fortune, he left this city, execrated by all his fellow-citizens. He was a veritable "boss," all-powerful and courageous. His plans for beautifying the city were on the most extended scale, and in four years he had spent no less than forty millions of dollars for civic improvements. He was charged with extravagance, with recklessness, with burdening the people with heavy taxes, and was bitterly denounced, anathematized and hated. But events have shown his course to have been one of economy and patriotic foresight. He enriched every property-owner by developing the possibilities of the capital and making it a worthy residence for the wealthy and the cultured. And when, on his return to the city, the Board of Trade tendered him a reception, seven thousand grateful citizens were present to greet him and grasp his hand, all anxious to show in some way their appreciation of the man who had made Washington the pride of the nation.

This is the city of conventions and religious gatherings. The sixteenth National Conference of Unitarians has recently been held here. The Conference was largely attended, there being nearly two thousand delegates, representing the 450 Unitarian churches of the country; and the program of proceedings included many brilliant speakers, both men and women. Rev. Minot J. Savage, in his opening sermon, complained that certain sections of the church had assumed the title of "evangelical" and claimed a sort of monopoly of the good news of salvation. These Unitarians discussed such topics as, "The Church and the Masses," "Young People and the Church," "Religion for the Child," "The Holy Spirit," "The Incarnation," "The Atonement," "Forgiveness," and even celebrated the Lord's Supper; until one was led to wonder what it was all about. And yet Jesus Christ, to them, is only a man of lofty manifestations. While I was in England this season, Rev. Stopford Brooke, who left the ministry of the Church of England, in a sermon before the Unitarian Association declared that Theism was inadequate to meet the religious wants of mankind, and is an anachronism; that Jesus was right when He said, "Ye believe in God, believe also in Me;" and that only a passionate love of Him could save them from coldness and death. Yet this Spiritual Leader of mankind, this Master and Guide, this Lord of humanity, claiming our loftiest faith, devotion and love, is only a man! Unitarianism is a philosophy rather than a religion. The Western Unitarian Conference was consistent when, a few years ago, it adopted a purely ethical and non-theological basis. And only last year, at Saratoga, the Unitarians adopted as their creed this sentence: "These churches accept the religion of Jesus, holding in accordance with His teachings that practical religion is summed up in love of God and man." "Men with no moral convictions," says Bishop Malialieu, "are the men without creeds. Men who make a myth of heaven and hell, of the resurrection and the judgment, are the men without creeds. There must be something wrong with a man's head or heart who inveighs against creeds."

We have also had a rally of the believers in spirits, and the National Spiritualists' Association, to the number of two hundred, held their third annual meeting here. They revised their constitution, boasted of having 125,000 followers in the country, defended mediums, held their seances and tests, and did a good deal of "materializing," except in funds — a spirit of impecuniosity seeming to pervade the spook-seeing fraternity.

The Methodist women of the Church South held their Foreign Missionary Society anniversary in the Mount Vernon Place Church, and the air was fragrant with the breath of flowers while these gifted and holy women discussed methods and plans for extending their work, giving special attention to Mexico, where already fifteen of their missionaries are in the field.

A most remarkable gathering at Baltimore was the Purity Congress, and this was followed by the National Assembly of the Woman's Christian Temperance Union. In connection with the inauguration of the new department of Christian Citizenship, a mass meeting was held in our Metropolitan Church, and the spacious structure was crowded to the doors. Fifteen-minute addresses were given by Mrs. Louise Rounds, president of the Illinois Union; Mrs. A. S. Benjamin, of the Michigan Union; Mrs. McClellan Brown, of Cincinnati; and Mrs. Katharine Lente Stevenson, corresponding secretary. And such addresses on the responsibilities of Christian citizens! The next morning I met the venerable Dr. Sunderland, my neighbor, of the First Presbyterian Church, and he said: "Did you ever listen to such speeches as those women gave? They stirred my very soul."

Dr. Talmage.

Speaking of the old historic First Church, the great Brooklyn preacher has become one of its co-pastors, and has come to this great centre of influence to preach the Gospel before the President and at the heart of a nation of seventy millions. The eloquent preacher opened his message with a fitting tribute to the distinguished man who had stood successfully and triumphantly for forty-three years in this conspicuous pulpit, and said: "I come to you with the same Gospel, and to join you in all kinds of work for making the world better; and without any preliminary discourses as to what I propose to do, I begin here and now to cheer you with the thought that all heaven is sympathetically looking on. 'Seeing we are compassed about with so great a cloud of witnesses'" — and then he preached, *verbatim et literatim*, a sermon which he had published ten or fifteen years ago. But his sermons are more read than those of any half-dozen of the most popular preachers of the day, and we wish all success to the great pulpit orator in his important work among us.

The Methodist Churches

are in a prosperous condition. Evangelists Potter and Miller, of Chicago, held services for a month in Hamline, and then conducted union meetings for more than a week in Foundry. Mr. Potter is an earnest and impressive preacher, a warm-hearted, full-souled man; and Mr. Miller sings his stirring Gospel songs with a voice full of volume, clearness and musical wealth.

We have just had a district convention of the Epworth Leaguers. Metropolitan was crowded on Friday evening to hear the address of Dr. Reed, of Dickinson College, on "Enthusiasm as a Factor of Success in Christian Work." The president was at his best as a platform orator. He defined enthusiasm as "a soul on fire," and put, with great point, the distinction between fanaticism and enthusiasm — "A fanatic is a man excited a great deal over a trifle; an enthusiast is a man excited greatly over something of momentous importance." The convention closed with a consecration service on Sunday evening, from 9 to 10, led by the venerable Bishop Taylor.

The Epworth League, as well as the Y. M. C. A., has sustained an irreparable loss in the death of an ardent worker, General Secretary James E. Pugh. Trained for service, his heart overflowing with love for young men, his sunny face a benediction, his beautiful life an inspiration, he was called suddenly to his reward in the very flower of his manhood, and the Epworth League and every good cause in the nation's capital is the poorer by his death.

Mrs. Hurst, the wife of our resident Bishop, has just been bereaved of her mother, Mrs. Root, of Buffalo. She had barely returned to the city when she was called back to her mother's bedside, and there remained until the change came. Mrs. Root was a good woman, and has gone to join her glorified husband, whose name will be forever associated with Buffalo Methodism.

December 1 is Missionary Day in our Washington churches. The pulpits will be occupied by the Missionary Secretaries, Drs. Leonard and McCabe, Dr. Goucher, president of the Woman's College, Baltimore, Bishop Hurst, and others.

In my next letter I will write of the opening of the Fifty-fourth Congress, and give pen pictures of some of the new members.

The Epworth League.

New England District.

OFFICERS.

Edward M. Taylor, President,
Boston, Mass.
E. O. Thayer, 1st Vice-President
Gardiner, Me.
J. P. Chase, 2d Vice-President,
St. Johnsbury Centre, Vt.
W. J. Yates, 3d Vice-President.
Rockville, Conn.
E. P. Herrick, 4th Vice-President,
Springfield, Mass.
W. T. Perrin, General Secretary,
South Boston, Mass.
Wm. M. Flanders, Treasurer,
Newton Centre, Mass.
Mrs. Annie E. Smiley, Supt. Junior League.
Ipswich, Mass.
. Augustus Newhall, Auditor,
Lynn, Mass.

THE PRESIDENT'S NOTE-BOOK.

Rev. Edward M. Taylor.

SOME months ago the new League Reading Course received special mention in the Note-book. Since that time the orders for these books have been steadily increasing in our New England District. The St. Johnsbury Convention gave the books quite a boom, and it is evident that those who have become the owners of this reading course, have been saying, "It is a good thing; push it along." The circulation at the present writing is thirty per cent. above the reading course of last year. Owing to this large sale the set has been out of print for three weeks. It is, however, soon to appear in a second edition. Hunt & Eaton, our New York publishers, state that they have orders now on hand for over six hundred sets, and our Book Room in Boston has orders for the delivery of one hundred sets. This is certainly a source of gratification to the Book Committee, who had this matter in hand, and indicates the growing demand among our Leagues for a literature up to the times on all questions of the day. Some patience may be needed on the part of those whose orders have been delayed so long. The books are becoming more popular every week, and when you receive them they will be all the more enjoyable.

THE LITERARY DEPARTMENT.

During the last six weeks a number of letters have been received making inquiries concerning the ways and means of increasing the interest in the Literary department. For three years the writer has been somewhat in touch with a coterie of kindred spirits who call themselves "The Tourist Club." Their purpose is to take trips abroad and yet remain at home. They sail the wide ocean while sitting about the home circle. They are art students in the famous galleries of the Old World while seated in the home parlor. They study the literature of the world amid the surroundings of the various authors, and yet they never go farther than the city library. In the three years of their existence they have traveled through Germany and Italy, and are now spending the winter in England.

I am confident this same plan can be pleasingly and profitably worked by the Literary department of our Leagues.

Get your company together, explain the purpose of the meeting, and decide how often you will hold a meeting. Agree upon some trip you desire to take. Suppose you decide to visit England. Write to the agents of several steamship lines, requesting them to send you their published statements concerning ocean travel. Get the name and diagram of the steamship in which you propose to sail and learn all you can about it. Make your ocean voyage the subject of your next meeting. If possible, get some one who has made the trip to conduct a question-drawer.

After landing in Liverpool and arriving in London, get the standard guide-books of the city. Prowl through the various cyclopædias on the subject of "London," selecting the great points of historic interest, etc. Then come together and in the evening conversation call out all that has been learned by the individual members of the club. It is well to appoint a critic whose duty it will be to take notes of all words mispronounced, and badly formed sentences, and report the same at the next meeting.

To vary the interest of the meetings some member should be appointed to make note of current events and report the doings of the world up to date at each gathering of the club.

These suggestions may seem cold and bloodless as they appear on the printed page, but carried out into the field of a set purpose, into the midst of an intelligent, inquisitive and enthusiastic set of young people, they may be made productive of a larger knowledge, wider resources, and healthy enjoyment.

22 Copeland St., Roxbury.

PRACTICAL SUGGESTIONS FOR BUSY WORKERS.

Dept. of Spiritual Work.

Rev. E. O. Thayer, D. D.
First Vice President.

A FEW answers have been received to the questions asked in the HERALD of October 30. Most anxiety seems to be caused by the fifth question: "Can you give any suggestions for improvement of our devotional meetings?" Most of the correspondents seek to receive rather than give these suggestions.

When a League has been baptized with the Holy Spirit and is seeking holiness for believers and finds sinners at the altar, there is never any complaint of monotony. However, methods that will attract and interest outsiders and secure the best efforts of all the members ought to be sought out, and will be used by the Holy Spirit for more abundant results. Dull, stereotyped meetings are not necessarily spiritual. There are times when worship and Biblical instruction are as necessary as direct evangelistic work.

Some good suggestions for adding variety to the services have been sent in. One chapter occasionally secures the services of a deaconess, Salvation Army captain, or other special worker. Bible readings, in which associate members take part, secures their interest. The Junior League chorus is invited to assist in the singing sometimes. A solo or quartet, if appropriate and sung well by earnest Christians, is found effective. A roll-call and consecration service is found helpful in some Leagues. Some special attraction a few times in a year draws a crowd and interests outsiders. Missionary, Freedmen's, Wesley, Luther, College and other "special days" are made valuable by interesting the young people in important practical and historical themes.

Others of our older and stronger chapters can aid their younger brothers and sisters by sending at once other plans for making meetings profitable and interesting.

Let us remember that all our methods must be infused with the life of the Holy Spirit, or they will be valueless.

Gardiner, Me.

Dept. of Literary Work.

Rev. W. J. Yates.
Third Vice President.

EVERY one reads in these days; but not every one reads wisely or well. It is not so much the amount that is of importance as the quality and the mode in which it is done. The amount to be read in one of the large city dailies is sufficient, if it were only of the right kind, to give broad culture to the one who regularly uses it. Multitudes read the papers and magazines who think they have no time for real literary work. If they would resolve to give as much time each day to some substantial book as is spent in culling the news, they would soon note a great gain in true knowledge and a development of taste undreamed-of before. To avoid mental dissipation the members of the League need the influence of a systematic course of reading or study steadily pursued. A little time each day is within the command of every one. If the good book is at hand so that no time need be lost, these few minutes will be of great value.

One of the chief difficulties lies in choosing the books to be read. It is well to have variety. First, read some portion of the Bible every day. Then it is well for most busy, practical people to put in a little poetry. It is a change from the dull routine of prosaic pursuits. Get some of Whittier, Longfellow, Lowell, Tennyson, and Wordsworth, at least. Then take up one of the volumes of the League Reading Course. Some people have found it wise to always have a good book in the pocket — one in which they can be interested if five minutes' opportunity for reading presents itself at any time.

It is well to form circles for reading together; but whoever is really in earnest for progress will need to do much by himself. No work in company with others will ever prove a substitute for individual effort.

Rockville, Conn.

Dept. of Junior Work.

Mrs. Annie E. Smiley.
Supt. Junior League.

Some Junior Helps.

THE course of study for Epworth League Juniors is now outlined in Epworth Leaflets, No. 5, and a copy should be secured and carefully studied by every Junior superintendent. It is stated in this leaflet that this course of study is not intended to interfere with any methods in use in the Junior League, but that "it is planned with reference to Bible reading, hymnology, missions, and to insure familiarity with the doctrines and usages of our own church." I believe it will prove a great help in our Junior League work, and will tend to give it the definiteness and uniformity which we all feel are lacking. This leaflet can be secured at the Book Room in Boston for two cents; by mail, three cents.

The *Epworth Herald* proposes to devote more space to the interests of the Juniors, and no Junior superintendent can afford to be without this bright little paper. To secure this, send your name and $1 to Cranston & Curts, 57 Washington St., Chicago, and for less than two cents a week you will have a grand helper in your work.

The *Classmate*, also, is about to publish a series of programs and exercises for Junior Leagues, any one of which ought to be worth the price of the paper, which is thirty cents a year. For the *Classmate* send your name and 30 cents to Hunt & Eaton, 150 Fifth Avenue, New York city.

The "Junior Hymnal" you can secure by mail for 20 cents, or at the Book Room for 15 cents. To look this little Hymnal through, superficially, it may seem that there is not much new or original in it, but it will be found to be admirably adapted to use in the regular devotional meetings of the Junior League; and as the new course of study includes each year a number of standard hymns, all of which are to be found in the "Junior Hymnal," it will be seen at once how useful this book will be.

Some one may ask, "Who is to pay for all these helps?" I will say that if the superintendent feels unable to meet the expense, it is perfectly proper for the Juniors to vote a sum sufficient to secure the helps needed, and take the amount from the Junior League treasury. It could hardly be expended in a more helpful way.

The Junior superintendents have a special department at the Boston School of Methods, and at the last session, in spite of the heavy rain, there were fifteen present. I shall cordially welcome all Junior workers, and will try to make it worth their while to come. The School of Methods meets on the Saturday afternoon preceding communion Sunday, each month, at First Church, Temple St. For exact announcements see ZION'S HERALD.

The South Street (Lynn) Junior League superintendent, Miss Grace W. Hodgkins, is using a very beautiful and unique membership card, designed by her brother, Mr. Charles Hodgkins, 13 George St., Lynn, Mass. By writing to the above address samples and prices may be secured, and I hope this membership card will be widely adopted and used.

Mr. C. W. Chadwick, of Cliftondale, Mass., has designed and is making a beautiful line of Epworth and Junior League book-marks, of celluloid and satin ribbon, and he makes special terms with Junior Leagues that wish to make a little money by selling them. They will make beautiful holiday presents, and I should think would sell readily. For samples and terms address as above.

In giving this list of helps I have tried to make it very plain just where and how to obtain them; for although nine-tenths of my readers may know already, there are always new recruits and young persons in our army of Junior League workers to whom these facts may be useful.

Ipswich, Mass.

A BIT OF A CARD.

Mrs. Robert L. Clark.

HE was an honest man. He often said so. He meant it, or thought he did. His one fault, he reiterated again and again, was drink. He could stop — he did stop when he signed a pledge, for two years. He stopped again when he signed another, for six months. At the expiration of this time he went on a "glorious drunk." His sprees gradually came nearer together. His wife remonstrated, wept and prayed. Even in his delirium — for it came to that at last — he declared his love for wife and children; but he would not take a final pledge.

One day things came to a crisis. His wife said: "John, I'll not live in the same house with you another day if you don't stop drinking."

Startled by her unusual vehemence, he said: "I'll sign the pledge!"

When he reached the Settlement his courage failed him, and he sought to temporize by asking the doctor to "fix him up." This the latter refused to do unless he would stop drinking. Baffled here, the man resumed his first intention and said, this time with some determination: "I'll find Mr. C —— and take a pledge!" He did so, and the pledge, written in a book to be kept at the Settlement, was an iron-clad one.

His hand shook so he could hardly write legibly; but he wanted something for himself to remind him of his pledge. A card lying on the table was hastily torn in two, the pledge copied upon it and signed. It was then put carefully in his vest pocket.

Oh, that precious bit of cardboard! How many times it was taken out and conned by the half-faltering man and the thankful wife and children.

One night the oldest daughter carelessly turned over the card and looked at the printed side. Her eyes caught the words — "trained to pass examinations for entrance into the B —— Night High School." She read on and found

the address of the superintendent of the Settlement evening classes.

Here was just what she had longed for. Her grammar school course had lacked but one year of completion when she was taken from school and put at work. She sought out the superintendent and joined the school, bringing with her five of her girl friends who worked with her.

Only a bit of a card! Aye, but who knows the influence of that bit of card over the lives it has reached — over the drunken father, the weeping mother, the ambitious daughter and her bright young friends! "God bless it!" pray we, and God bless its message to the world through the lives of these who have received it.

Epworth League House, Boston, Mass.

Fresh from the Field.

Rev. F. N. Upham.

A Misnomer.

For a long time I have felt that, for two reasons, the caption, "Fresh from the Field," was inapt: The news is not "fresh," nor is it from "the field." It partakes of the character of ancient history because my work comes only once a month, and the outlook is limited because our HERALD correspondents all over New England are reporting League activities in their regular church notes. This is right, for the reason that Epworth industry is abounding everywhere, and really is noteworthy and should promptly gain recognition.

Further, a very busy life in a pastorate that would call for reduplicated energies and the lengthened days of Joshua, makes it quite impossible to even *seem* to "cover the ground," and do adequate justice to our splendid New England field. I do, however, invite our Epworth people to continue sending me any League news and suggestions. With a freer scope than hitherto, and recommissioned by the kindly bidding of Dr. Parkhurst, I mean to proceed under a name which, if not *luminous*, surely shall not be *obscure*, and with a method somewhat changed, but purpose unalterable, "For Christ and His Church."

—

An Advance.

This progress is journalistic. The new venture is *The Advance*, ordered by the vigorous League in Willimantic, Conn., and forwarded by the young people in a most loyal way. The editor is Mr. Geo. W. Hopkins, who, though he has since removed to New York city to accept a position on the *Review of Reviews*, still continues his work at arm's length, with no apparent loss in efficiency. The alert pastor, Rev. O. W. Scott, in his unique *Sounding Board*, announces a ten days' home camp-meeting in his church. The League has arranged a series for all winter on "America's Great Men." The meetings are held fortnightly, and two characters in history are taken up each time. It is a distinguished and comprehensive list: October — George Washington, Nathaniel Greene, Thomas Jefferson, Alexander Hamilton. November — Robert Fulton, John Ericsson, Andrew Jackson, John C. Calhoun. December — Washington Irving, John G. Whittier, Henry Clay, Daniel Webster. January — Bishop Matthew Simpson, Wendell Phillips, Abraham Lincoln, Jefferson Davis, Ulysses S. Grant, Robert E. Lee. February — Ralph Waldo Emerson, Oliver Wendell Holmes, Admiral Farragut, John Sherman. March — James G. Blaine, Grover Cleveland, Benjamin Franklin, Thomas A. Edison. April — James Russell Lowell, Horace Greeley, the Herreshoffs. May — Henry W. Longfellow.

—

A Happy "Experience."

Such was the good fortune of the chapter in Beverly, Mass. They recently held an "Experience" social, and reported $175 raised by the various members in ways "too numerous to mention," whereby with a little sacrifice and no end of ingenuity this good round sum was secured. Rev. W. A. Thurston, the pastor, gave an address upon the occasion full of sensible thoughts, happily expressed. The *Evening Times* said: "Rev. Mr. Thurston gave a short address brimful of solid practical common sense, portraying the necessity and right of the church, recognizing the social and intellectual condition of the human make-up, as well as directing the attention to the spiritual growth."

—

Prof. Morris before Tremont St. League.

Prof. Morris, of Boston University, preached to the members of the Epworth League of Tremont St. Church, at the evening service, Nov. 3. The young people marched in a body into the church and occupied the middle pews. Most of them wore badges, and the sight may have had something to do in inspiring the Professor, for he preached a most interesting and eloquent sermon on "Leadership."

—

"The Eccentric Wheel."

Rev. John A. Bowler, of Haverhill, an ardent Leaguer, is delivering a unique lecture upon "The Eccentric Wheel," which will be particularly popular in League courses. Mr. Bowler recently delivered the lecture in Hudson, N. H., calling out many expressions of appreciation.

—

"Arise and Build."

The chapter at Maynard, Mass., is doing noble service for the church, particularly toward the building of its new church edifice. For this purpose it has pledged $1,000, and is successfully employed in raising the amount. One of its methods is a course of highly popular lectures, from which a large sum is being realized.

—

Busy in Bethany.

Bethany Chapter, 13,811, Roslindale, is doing admirable work. Spiritually its members form a strong arm of the church. The Mercy and Help department is doing an exceptionally large and valuable service. The Literary department is splendidly conducted, among other things having a profitable reading circle. It has also inaugurated the fitting up of a reading-room, with a circulating branch. Nearly all current literature adapted for such purpose has been subscribed for. This has been made easy, and without any draft upon chapter funds, by members personally subscribing for magazines and papers for the use of the chapter. The Social work is conducted upon high planes, by which the social hour is made enjoyable and really profitable. The Junior League is developing finely under the wise direction of the pastor, Rev. Charles E. Chandler, and its superintendent, Miss Ethel P. West. It has recently organized upon the "Wheel," with a full corps of youthful officers.

—

Circuit League Organized.

On Tuesday evening, Nov. 19, the Epworth Leaguers in Whitinsville, Upton and East Douglas, which had been invited by the newly-organized chapter in Uxbridge to a Union League meeting, assembled in the Methodist church. All of these towns were represented except Upton. Sixty League members were present, and the people in Uxbridge turned out until the church auditorium was well filled. An excellent program had been provided. Inspiring addresses were given by the pastors who were present. After these exercises the committees which had been previously elected by the local chapters for the purpose, proceeded to organize a Circuit Epworth League. Mr. H. H. McLean, of Whitinsville, was chosen president; Rev. E. H. Tunnicliffe, vice-president; and Rev. P. R. Stratton, of East Douglas, secretary and treasurer.

—

"The Mercy and Help Life-Boat."

This is the topic of a brief paper recently read by Miss Nellie M. Knowles, of Lynn. She said: —

"It is not quite a mistake to liken the Mercy and Help department of our League to a life-boat. The real life-boat goes out through the breakers and over perilous seas to rescue shipwrecked men. Our life-boat has no dangerous waves to buffet it, but does ride on the troubled waters of life to bring comfort and help to those in sore need. If the real life-boat carries generous, brave men to save their fellows who otherwise would surely perish, then the Mercy and Help department is a life-boat by which the department of Spiritual Work, and indeed all others, can reach and bless the 'shut-ins,' the frail, the timid, the wayward, and the weak. Other departments of the church can kindle bright beacon-fires on the shore and thus attract and guide alert mariners, but the Epworth League not only attracts and guides, inviting all to itself, it seeks those who cannot avail themselves of the beacon's ruddy light and launches its Mercy and Help department to bear the tenderness and compassion of the loving Master to all it can reach. As the real life-boat floats heroism and love to helplessness, so the Mercy and Help department floats the love and sympathy of the League to where it can brighten, strengthen and save."

—

A Letter Full of Suggestion to Mercy and Help Workers.

"At the third quarterly convention of the Boston East District Epworth League, held in Mt. Bellingham Church, Chelsea, one of the most profitable features was the Conference of Departments. The department of Mercy and Help, which I attended, was, I think, very profitable. For the benefit of some who would like help, I am going to tell of some of the things which were suggested.

"To procure flowers for the sick, it was suggested that during the summer each member should have a flower-bed devoted entirely to that object. In the winter one or two plants might be kept for the same purpose.

"It was suggested that the temperance cause might be helped by pledging all young people of church and League. The best plan proposed was to procure a book bound like a check-book. The person signing the pledge signed both the pledge and stub, thus giving both the person and the League a copy of the pledge. Other plans suggested were the use of chalk talks and stereopticon lectures on temperance.

"One League raised funds for this department by editing a cook-book, which was sold for twenty-five cents a copy. A part of the proceeds from this were used to purchase a wheel-chair to be owned by the department and loaned to the sick. There were many other good plans, which I must not stop to mention.

"If you have never introduced this feature into your convention, let me suggest that you give it a thorough trial. It will do you good."

—

Worcester Circuit League.

The secretary, Cora Robinson, sends the following report: —

"Tuesday, Oct. 29, the Worcester Circuit League met in the Cherry Valley Church. The meeting opened with a praise service and devotions led by Rev. W. N. Richardson, followed by the secretary's report and roll-call by chapters. Mr. E. D. Murphy gave a ten-minute paper on the 'Pledge.' Miss Florence Sears read a paper on 'Music in the Prayer-meeting,' full of suggestions for the Spiritual department. A social half-hour was enjoyed, and the suggestion made that each one talk to some one outside his own chapter.

"Following the social, the double male quartet of Grace Church gave a selection, and Miss Elizabeth Northup, of Waltham, delivered an address on 'The League a Factor in Revival Work.' A vote of thanks was given to Mr. John Legg, who has been president since the organization of the circuit, and to the Cherry Valley Chapter for their cordial reception, and remarks were made by Mr. Geo. W. Hastings, the newly-elected president. Resolutions of sympathy for Rev. J. D. Pickles, who was for

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four years identified with the League work of Worcester, were adopted. The recently organized chapter of the Park Ave. Church was represented by 69 per cent. of its members. This is the highest percentage ever attained by any chapter of the circuit."

Springfield District League News.

The Annual Convention.

A good gathering as to numbers and representative quality of the district gathered at *State Street, Springfield*, Nov. 6. President Osgood did successfully what few men can do without any announcement — called for a lovefeast and by force of his enthusiasm carried it and pitched the convention to a dangerously rapid tune; but the same unbounded enthusiasm kept things well in hand all day. The program was full, yet there was time for all; and each speaker did his best, which in each case was excellent.

Rev. W. G. Richardson made the address of welcome, to which the president responded. Rev. W. F. Cook read a careful survey of the conditions, with helpful suggestions on the topic, "How to Save Young Men and Boys to the Church." Mr. F. W. Meyer, secretary of the Springfield Y. M. C. A., spoke interestingly in emphasis of Mr. Cook's paper. Rev. W. J. Thompson was expected to deliver the annual sermon; but, to the regret of all, was detained by illness. Dr. E. R. Thorndike took the place, and gave an earnest and enthusiastic appeal to young people to get proper estimates of the offers of both "the world" and the Christian religion. Rev. W. I. Haven was greatly enjoyed in his helpful and instructive address. He "would write a new history of the church, not of persons or successions of popes, but the story of reforms, of ideas, labors and great movements." Rev. F. H. Knight was most cordially greeted by his host of Springfield friends. Rev. B. F. Kingsley, with illustration, spoke to a good-sized company of children, who came in about 4 o'clock. The address, showing his method of work, was excellent. He closed with a dumb-bell drill by six small boys and a wand drill by six small girls from the Holyoke Highlands Church.

The address of the evening, "A New Patriotism," by Rev. Franklin Hamilton, was eloquent and scholarly, and greatly enjoyed. Dr. Thorndike led the closing consecration service.

The secretary reported 30 Epworth League Chapters, with nearly that number of Junior organizations; and 6 societies of Christian Endeavor.

Officers were elected as follows: President, Rev. Charles Tilton; vice-presidents, E. A. Cooper, Rev. W. H. Dockham, Robert Parker, Miss Lelia M. Morse; secretary, Miss Effie Merrill; treasurer, Walter Ring; superintendent of Junior League work, Rev. B. F. Kingsley.

Among other visitors the presence of Dr. C. F. Rice and Rev. C. A. Littlefield was noted.

Department meetings were held at the early afternoon hour.

The State Street quartet gave excellent service in the evening. The solo by Mr. Chamberlain was much enjoyed.

Dinner and supper were provided by the local churches. Both were good and well served.

The table of League supplies served admirably in helping to advertise and awaken need for such.

A rare treat to many and a great enjoyment to all was the visit to the new Art Museum. A large party went and were conducted by Dr. William Rice, who took great pains to make the visit both pleasant and one of the profitable features of the day. Of the benefits of this Museum a host of intelligent, earnest young Christians of Methodism are to partake, in all the years to come. It is largely the work of Dr. Rice, as is the entire library property.

United Officers.

At a business meeting attended by but two members of the *Gill* cabinet the motion to unite the offices of president and secretary was made by Mr. Ernest C. Atherton, president, and seconded by Miss Jennie Delvey, secretary. The motion carried, and the ceremony was performed at the home of the secretary's parents, by Rev. C. A. Merrifield, assisted by the pastor, Rev. J. H. Long.

At *Warren* the Literary department has organized a circle to take up the League Reading Course. Twenty-two have already joined, and others are expected. The pastor has been asked to take charge of the bi-weekly meetings.

Asbury League held a patriotic social, Oct. 30. The national colors were beautifully woven into the decorations, national airs were rendered by a young men's orchestra, a patriotic address was made, and a supper on the European plan was served. Dr. E. R. Thorndike was present and spoke.

The *Chicopee* Juniors have purchased a temperance library of thirty volumes. D. F. G.

THE BOSTON SCHOOL OF METHODS.

Charles E. Mann.

President Boston Circuit of the Epworth League.

"BUSINESS" is the watchword in every department of the Boston School of Methods, established under the auspices of the Boston Circuit of the Epworth League last spring, and which is holding monthly meetings in First Church, Temple Street. The membership in the Circuit League is confined to past and present officers of the local chapters in Boston and the metropolitan district, but any Epworth League worker who can reach Boston is gladly welcomed to the conferences of the several departments of the school.

The last meeting of the school was on Saturday, Nov. 2, and though it was a stormy day, it was refreshing indeed to see the large number of workers who came out to study methods. It was voted in the preliminary meeting to in future have the opening exercises in the first twenty minutes, and by 3.20 to divide the school into its several classes, rain or shine. This is to render it certain that pupils shall meet their instructors, whatever the weather. It was an inspiring sight indeed to see the large class of Junior League superintendents singing, clapping their hands in time to the music, and studying ways of working under the direction of Mrs. Smiley; to see the earnestness with which Rev. W. T. Perrin's department of administration and organization wrestled with the problem of how secretaries should record business meetings; the proper place to keep the constitution; whether it should necessarily be signed by every member; whether records should be approved as minutes before engrossment, or after. The close attention paid Dr. W. N. Brodbeck and Rev. C. L. Goodell must have been very gratifying to them. It is generally known that the first has charge of the class in Spiritual work, the second, Social work, while those active in Mercy and Help work may meet Rev. W. I. Haven, and Literary workers, Rev. E. M. Taylor. It is the desire of these instructors that all the hard problems, every difficulty met in actual work, be submitted to them for discussion and help.

The next meeting of the school will be in First Church, on Saturday, Nov. 30, at 3 o'clock. Scholars may enter at any time. All that is necessary is to come. We have no question but those who come once will come again and often. We believe the school has already vindicated the good hopes of its projector, Rev. H. H. Walker, who is, to our great regret, at present unable through ill health to witness its successes.

As for the Circuit League organization itself, we are proud and happy to think that it has not only been the means of establishing the school, but that it furnished through its organization an easy method of joining forces with the other young people's organizations — the Boston Endeavor and Baptist Young People's societies — in the pending no-license and good-citizenship movements, under the lead of Second Vice-president L. H. Andrews.

The Case of Rev. Crandall J. North.

CRANDALL J. NORTH, presiding elder of New Haven District of New York East Conference, at the request of the New York Preachers' Meeting, recently gave a full and very interesting account before that body of the investigation of the charge made against him of contempt of court. This case, which caused a great deal of excitement, grew out of a conversation between Presiding Elder North and a reporter of a paper concerning the probable result of the trial of a minister on his district before Judge Cable, of New Haven. Mr. North did not suppose that he was talking with a reporter. The reporter told Mr. North that he was on the *Journal*, but Mr. North supposed he said he was on a journey, and went on to talk with him. Then there is considerable difference as to what was said.

Mr. North denies that he said anything derogatory to the judge, certainly affirms that he did not intend to do so; but he gave his opinion as to what might and probably would be the result, and made reference to serious complications that existed, the result of the circumstances and incidents of the prosecution, the relation of the prosecutor to the judge, and the effects of various unwarranted publications. Mr. North read to the Preachers' Meeting all the publications in the case, including editorials from several papers, the testimony against him, and his own testimony.

We have read the various reports of the judge's decision. The case ended in a very singular way. The judge did not inflict any penalty, but seemed to be under the influence of strong feeling, and closed what some of the papers of Connecticut speak of as "a remarkable monologue" thus: "I feel this way after reflection, and I have given this matter considerable reflection, and tried to forget how I have felt, and I have made up my mind that in this case I will suspend judgment, not by way of pardon, but for reflection and consideration." There was at this trial a very large attendance. Most of our ministers within easy reach of New Haven, many laymen, and a number of prominent citizens of no denomination, or of other churches than the Methodist, being present. If the judge had pronounced some sentence, however slight, it would have been possible to take an appeal; but under the circumstances nothing could be done.

The transaction is considered remarkable, and various papers of the State have condemned the proceedings. It is a peculiar fact that the conversation between Mr. North and the reporter took place beyond the jurisdiction of the judge of a city court of New Haven, namely, in Meriden. The *Hartford Post*, speaking of the subject editorially, says: "There is doubtless absolute necessity that courts shall protect themselves. . . . For any infraction of the peace of the court there must be immediate and arbitrary remedy. . . . But it is not generally understood that no matter where a criticism is spoken or uttered within the limits of the State, either in the street or at home, in private conversation or in the public newspaper, it is not generally understood that in such cases there is a punishable contempt toward a court having otherwise a limited jurisdiction. If the liberty of the citizen is, in this matter, even theoretically at the mercy of any judge, however upright, it is high time that the people changed the constitution and the laws." The *Post*, without committing itself to the defence of anything that Mr. North may have said, further remarks: "Certainly he had the right to express his prejudices or convictions in private; he may have had the right to express them in public, being answerable therefor in the ordinary channels of the law. If a man cannot say in private conversation of a judge, 'I believe his course will be so, because I believe he will be affected by this and that motive,' without suffering arrest and conviction for contempt of court, then there is something needing legislative and voting attention besides good roads and the erection of monuments to dead soldiers."

So far as we can ascertain, the prevailing opinion was that the trial was of the nature of a farce, and that the dignity of the court would have been fully maintained by a dismissal of the case. The whole affair from beginning to end was made a matter of much public discussion. The minister accused, whose trial was the subject of discussion by Mr. North, was acquitted, and the delays and hesitations in the trial were not creditable to the civil management, while adapted greatly to embarrass the ecclesiastical proceedings. — *Christian Advocate.*

—

This trial of Presiding Elder North of the New Haven District for "contempt of court," was the sequel of another case.

One of our preachers in New Haven had been accused of crime to the prosecuting attorney of the city. By what was deemed the fault of the prosecuting attorney's office, the accusation was published in a sensational way in the New Haven papers. Thereupon the preacher demanded a trial in the city court; and the presiding elder, confident of his innocence, supported him in making the demand. After months of delay, in which all efforts to secure a trial had failed, the presiding elder printed an open letter in one of the city papers, addressed to the prosecuting attorney, demanding in the name of the church that the preacher be granted a trial in the court or that the prosecuting attorney should declare that he had no evidence upon which to bring him to trial. Immediately after this the case was brought to trial and the preacher was acquitted.

A private conversation about this case, which the presiding elder had with a man in the city of Meriden, was made the basis of an alleged "interview," which was published in the most sensational style in the newspapers. Immediately the presiding elder was arraigned for contempt of court. A criminal complaint was brought against him, which covered not only the alleged "interview," but also all that he had said through the papers during the preceding months in his efforts to secure a trial in the civil court for the accused preacher. He was arrested, held under heavy bonds, and submitted to a criminal trial in the city court which lasted two days, at the end of which the judge before whom the case was tried suspended judgment. This left the matter in such a status that Dr. North could not publish any explanation of the case without the liability of being adjudged as actually in contempt.

We are informed that his address was received with great satisfaction by the Preachers' Meeting at New York, and his efforts to save an accused minister from destruction and the church from scandal were most heartily approved. — Editor ZION'S HERALD.

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The Family.

THE SUNRISE OF THE WORLD.

Mabelle P. Clapp.

I stood alone amid unfathomed space;
The stars rolled in their courses far below;
The frowning world, with darkly shrouded face,
Beneath swung to and fro.
Low moans and bitter wails rose from the earth,
For men were toiling there, with burdens bowed;
I heard them curse the day that gave them birth,
With curses deep and loud.

But look! the clouds rift, and a glorious Light,
That grows and deepens till it fills the skies,
Pierces the gloom of earth's tempestuous night,
And men raise heavy eyes
To look above, and lo! new hopes are born,
The dark flags of distress and woe are furled,
And strife doth cease before this wondrous dawn,
This Sunrise of the World.

You men, whose eyes are always earthward turned,
Look up, and watch the Light that, bright and true,
For eighteen centuries and more has burned,
And burneth still for you.
Look up, till Duty's stern face softer grows,
And Hope's sweet lips, no longer cold and dumb,
Break forth in singing, and Faith brighter glows.
Look up, and light will come!

West Roxbury, Mass.

Thoughts for the Thoughtful.

O'er the bare woods, whose outstretched hands
Plead with the leaden heavens in vain,
I see, beyond the valley lands,
The sea's long level dim with rain.
Around me all things, stark and dumb,
Seem praying for the snows to come,
And, for the summer bloom and greenness gone,
With winter's sunset lights and dazzling morn atone.

— *Whittier.*

* * *

The clouds that for us mortals haunt the land of righteousness and truth may long hang so thick and low that living close to Christ the soul may still fail to see Him; but some day certainly the fog shall rise, the cloud shall scatter, and in the perfect enlightenment of the other life the soul shall see its Lord, and be thankful for every darkest step that it took towards Him here. — *Phillips Brooks.*

* * *

The birds in the fable that would not carry the weights God in His wise love put down beside them are wingless today. Even the kite you fly in the meadow will not mount up steadily without a weight to its tail. To be without a burden is the greatest burden of all. The old prophet was right when he said that it was good for a man to bear the yoke in his youth. You should see the gleam of bright wings in every heavy weight you are called to carry. In the school of Christ the yoke gives ease and the burden grows light. To bear the cross is to wear the crown. — *Rev. A. N. Mackay.*

* * *

O Lord of Life, where'er they be,
Safe in Thine own eternity,
Our dead are living unto Thee.

All souls are Thine, and, here or there,
They rest within Thy sheltering care;
One providence alike they share.

Thy word is true, Thy ways are just;
Above the requiem, "Dust to dust,"
Shall rise our psalm of grateful trust.

Oh! happy they in God who rest,
No more by fear and doubt oppressed;
Living or dying they are blest.
Alleluia!

— FREDERICK L. HOSMER, in "The Thought of God."

* * *

Living to Jesus Christ every day and in the minutest things of life is the secret of fruitfulness. A fruitful Christian is a growth, not a sudden creation. A noble Christly character cannot be finished up by a religion of Sundays and sacraments and special services; it is the product of many days of sunshine and storm, of drawing in the vital sap from Jesus as the living Head, of conflict and prayer and self-denials, and of down-pourings of the Holy Spirit. The religion which would rather be poor than touch a dishonest dollar, which would rather go through a Sunday's fierce storm to its mission school than lie on its lounge, a religion which in all things serves Christ for the sheer love of serving Him — this is the kind of spiritual growth whose fruit "tastes of the divine life within it." Blessed is that Christian whose broad boughs are laden with "apples of gold" for God's "baskets of silver!" Such blessedness is within the reach of every one who reads this. Ask yourself, "Am I bearing the genuine fruits of the Holy Spirit?" — *Theodore L. Cuyler, D. D.*

* * *

The pestilent malaria does not creep with more certainty out of the stagnant swamp over the doomed city, than does that fatal blight which exhales over the soul from the undrained marshes of worldly care. Oh, that we could all wring this black drop out of our souls! Then, if cares came, we could lay them all on Him who would bear for us their intolerable burden, and, after the very heaviest misfortune which could befall us, sorrowful it may be, but undebased,

We might take up our burden of life again,
Not saying even, It might have been.

Why should we be care-stricken? What business have we to be sad in the sunshine? We have nothing to do with the past, nothing to do with the future; we have to do with the present only, and that even in the hour of trial we are by God's grace strong enough to bear. — *Canon Farrar.*

* * *

This life is the childhood of which yonder life is the manhood. As the childhood is, so shall the manhood be. We are making heaven now. By building into ourselves principles, by creating in our souls holy tastes, we are rearing the walls of jasper, and paving the streets of gold, and beautifying the eternal mansions. I believe heaven to be just this: a new setting of the principles we are mastering, and working into our personalities, and embodying in our works and character, here and now. By doing well our fragmentary duties day by day we are getting ready to sing the new song of heaven.

This story is told in connection with a celebrated musician who had a large number of pupils. It was his purpose at the end of a specified time to give a grand concert, at which his favorite pupil was to be the conspicuous figure. There was one among the others to whom was given fragmentary work. No part of his instruction seemed to have the least connection with any other part. It was dull work, but he practiced upon the dull fragments and fought discouragement. He did his best and forced the whole man into the work. When the day of celebration came he was chosen as the favorite pupil. He felt that he did not know a single complete piece of music. Tremblingly he took his place at the instrument; but when the score which he was to play was placed before him he throbbed and thrilled with delight to find that the completed work was made up of the fragments which he had mastered, and which were now perfectly arranged. This gave him courage, and so he performed in such a way as deservedly to win the plaudits of the great audience. We are that musician. When we go hence we shall find that the fragmentary Christian earth-life, with its principles and its loves and its Christ-spirit, is that out of which heaven is made. Heaven is the holy life of earth glorified and perfectly arranged and grandly transfigured. — REV. DAVID GREGG, D. D., in "The Heaven-Life."

POLISHING UP THE DARK SIDE.

Julia S. Lawrence.

"THERE isn't any bright side to look upon."

"Polish up the dark one, then."

Edith shook her head ruefully. "I know very little about the 'polishing up' business," she said.

Miss Wendall adjusted her hat and carefully shook out her veil. "Perhaps this is just the opportunity for you to learn, then," she said, thoughtfully. "Most of us *have* to learn it, sooner or later — that is, unless we make perfect failures of our lives."

"O Miss Wendall! you can't know how terrible it is," wailed Edith. "Not to go home at all for Christmas, but to stay here — all alone — in this big house, with Sue and Florence and Eva gone! Oh, I do want to see my mother so!"

A catchy little sob followed the last words, and Miss Wendall turned quickly to put her arm about the young girl's shoulders. "I do know about it, dear," she said, gently, "and I am very sorry for you. But no one is to blame for your grandmother's illness, and you would not add to your mother's burdens by repining, would you?" Her disappointment is, no doubt, as great as your own. Can't you be brave and polish up the dark side of it, for her sake?"

"Poor mother!" sighed Edith. "She does need the more pity, for grandmamma's illness will add to her cares. John is going home with a college friend, too, and she always misses him so much. I will try to be brave for her sake, Miss Wendall. I won't write anything but cheerful letters home; but," she added, tremulously, as she sprang forward to assist Miss Wendall with her wrap, "I don't know how I'm going to live through the next two weeks."

"Just live one day at a time," Miss Wendall answered, cheerily, thinking it wiser to let Edith find out some things for herself. "The 'polishing up business' will develop itself, if you don't attempt too much at a time, but begin with the dark spots. Now I must go, dear. Be brave, and tell me all about it when I return."

Edith followed her to the head of the stairway, watched her disappear from view, and heard the street door close behind her with a heavy thud; then she hurried to her own room, and throwing herself upon the bed, buried her face in a pillow. For some time she lay there very still, a tell-tale sob now and then escaping from the depths of her pillow; but presently she sat up, brushed back her disheveled hair, and began to reason with herself, like the sensible girl that she was.

"I am ashamed of you, Edith Faley!" she declared. "How can you be so selfish, when grandmamma is suffering, and mother and Aunt Nell are so anxious? I didn't suppose you were such a baby. What if there is no one else in the building beside the housekeeper and two or three servants in the kitchen? I can spend extra time on my piano practice, and take long walks, and read those books Florence left for me. Oh, I'll manage to get on somehow."

The supper-bell broke in upon her reverie, and, bathing her tear-stained cheeks, she slowly obeyed its summons.

Now "Mrs. Raynor's Select Boarding School for Girls" was a very pleasant place when it was filled with bright faces and girlish laughter, but now the closed rooms and empty halls made it seem dismal indeed. Edith shivered, involuntarily, as she heard the echo of her own footsteps through the long corridor, but the next minute she commenced to sing — a very quavering little tune, to be sure, but it gave her courage.

The great dining-room looked very empty as she opened the door. Chairs and tables were crowded together at one end, preparatory to the morrow's cleaning, and only one table — a small one — was laid for supper. Behind this table, however, stood a young girl, who watched Edith's approach with expectant eyes.

"Oh!" cried Edith, rushing forward as soon as she saw her. "Are *you* here?"

"I appear to be," was the merry response.

"Why! I supposed every one had gone home but myself!"

"I have no home to go to."

"Oh!" Edith gave a little gasp, suddenly realizing there were worse troubles in the world than her own. She looked curiously at her companion as they seated themselves opposite each other at the table. Although the two had been under the same roof for two years or more, they knew little of each other beyond their names, for Edith was an exclusive little body, and had few acquaintances, and fewer friends, outside of her own "set."

"I usually spend my vacations here," Margaret Dana explained, as Edith proceeded to eat her supper in silence. "It is lonesome, of course — just at first — but I soon get used to that. Miss Wendall told me about your disappointment; I am sorry for you, but 'tis pleasant to think of having company through one vacation, at least. One enjoys having a fellow-sufferer, now and then, you know."

"It is certainly a pleasure to me to find you here," replied Edith, glancing about the deserted room with a shudder. "Miss Wendall never told me, though; I suppose she thought the surprise would be better for me. Now we can go into the 'polishing up business' together."

"What is that?" queried Margaret.

Edith repeated what Miss Wendall had said, growing quite merry over the novel idea as she proceeded — it was so pleasant to have some one to talk to.

"I like that," said Margaret, heartily, when the recital was finished. "Thank you for offering me the partnership. We have each made a beginning, so we can keep right on with the work — push the enterprise, as business men would say."

"Made a beginning?" Edith's face looked puzzled.

"Why, yes; you have brightened my vacation for me already, and the surprise of finding me here has added a little to yours, has it not?"

"Oh!" said Edith again. This new companion promised to be a helpful one.

"What shall we do for our amusement this evening?" she asked, as they left the dining-room together, a little later.

"There is an Epworth League meeting over in the village; we might attend that," suggested Margaret.

"Could we? Do you know where to go?"

"Oh, yes; I've been there several times, and we have no one to consult but our own selves."

"Let's go, then!" cried Edith. "But doesn't it seem odd not to be obliged to ask permission every time we leave the building? Wait, though" — she paused a moment irresolute — "the housekeeper is left in charge, I suppose. We might ask permission of her."

"She wouldn't expect it," said Margaret, much surprised at such a proposal. "I never do, and, besides, it isn't necessary. Mrs. Raynor gives us permission to attend religious gatherings."

"I know," returned Edith, "but we are in the 'polishing up business' now, and it may please Mrs. Brooks to have us refer such things to her."

"Oh, I see," assented Margaret. "We'll ask her every time; I ought to have thought of it before."

But they found the housekeeper in no very happy frame of mind. She, too, had been obliged to give up her vacation at the last minute, and was as disappointed, in her way, as was Edith herself.

"I suppose you are left in charge of the whole establishment, Mrs. Brooks," began Edith gayly, as they obeyed her somewhat ungracious summons to enter.

"I suppose I am," she retorted, "and there's no justice in it, either. It was my turn to go this time instead of Belinda's — and my brother home from the West, too!"

"No doubt they feel safer to leave things in your care," said Edith, soothingly. "I am sure Miss Dana and I would far rather ask a favor of you than of Belinda. We've come, now, to ask permission to attend an Epworth League meeting in the village."

The shadow on Mrs. Brooks' face lifted a trifle. Of course Madam would not leave the young ladies in the care of the heedless Belinda. "I do not see why you cannot go," she said, quite graciously. "You will not be out late?"

"Oh, no; we shall be in by nine, I'm sure. We'll come and let you know when we return. Thank you for letting us go," and they took their departure, leaving the housekeeper in a far better humor than they had found her.

How they enjoyed that walk under the bright December stars! Edith wondered why her heart felt so light, and if it were the crisp, keen air which so exhilarated her. The bell had ceased tolling before they reached the chapel, but the services had not commenced when they entered the room. The leader sat in her place, anxiously watching the chorister, who was turning the leaves of his hymn-book in a nervous fashion. He looked up as the girls entered, and recognizing them at once as "boarding-school girls," went directly to them.

"We are in something of a dilemma," he said, addressing Margaret, whom he now saw he had met there before. "Our organist is ill, and her assistant is out of town for the holidays, and — well — wouldn't one of you ladies be so kind as to play for us this evening? Mrs. Raynor's pupils are usually musical, we know."

Edith's chin had taken a sudden upward tilt when she understood his errand, but Margaret smiled good-naturedly.

"I am sorry to say I do not play the organ," she said, "but Miss Faley does." She laid her hand on Edith's arm with a gentle, clinging pressure. "I'll sing, though, with all my heart — or voice, rather — for that is our mission here, to help all we can."

The quick color flushed Edith's cheek, and she gave Margaret a grateful look for her gentle reminder; then she turned to the young man: "I will play for you, if you wish," she said, simply.

"Oh, thank you!" he said, and led the way to the organ and the meeting began.

The novelty of her position absorbed Edith's whole attention for a time, but soon she became accustomed to it, and once again the feeling that she was helping others brought her happiness. For years afterward she would refer to that meeting as the most enjoyable one she ever attended.

At its close the chorister once more claimed her attention. "Beggars always wish for more," he said, laughingly, "so you won't be surprised if I have another request, will you? I am greatly perplexed about our Christmas music. Our organist practiced with us last night, though she was far from well; but she is seriously ill today, and I dare not depend upon her. Could you, would you, help us through, Miss Faley? The music is not difficult. Our last rehearsal is to be Monday evening. I could give you the music tonight, if you wished to practice it tomorrow."

Edith hesitated. It would be pleasant to help, but ought she to do it? There was no time to write home to her mother about it, or to gain permission of Mrs. Raynor. What should she say? She felt a hand on her shoulder, and turned to find the pastor's wife by her side.

"Oh, Mrs. Olney!" she said, eagerly. "You will tell me what I ought to do, won't you?"

"I do not see how you can well refuse," Mrs. Olney replied, frankly. "I do not think Mrs. Raynor would object, and I will

write her, myself, about it. You can hold your rehearsal at the parsonage, Mr. Brown, and then Miss Faley can spend the night with me."

"And Miss Dana, too," interposed Edith. "If I play, she must sing."

"We shall be pleased to have her assistance," Mr. Brown hastened to say, relieved at the prospect of a way out of his difficulty; and then he wisely left them with Mrs. Olney.

"You are not one bit the kind of a girl I thought you were," said Margaret, as they were making preparations for bed that night, having accepted Mrs. Brooks' advice to occupy the same room through vacation.

"What kind of a girl did you think me to be?" asked Edith, guiltily aware she had never cared before what opinions the majority of her schoolmates held concerning her.

"Oh, I don't know," replied Margaret, hesitatingly. "I didn't think you cared — so much — about — about other folks' having good times."

Edith blushed and made no reply, but before she slept that night she made a firm resolve to become more worthy of such a character in the future.

It would be pleasant, did time and space permit, to chronicle each day's events of that much-dreaded holiday. When one's eyes are fully opened, it is wonderful how opportunities for usefulness will present themselves, and how much unlooked-for pleasure accompanies each opportunity. Edith was sure she never had dreamed so much happiness could result from an effort to bear a disappointment bravely. The night spent at the parsonage was a memorable one to both girls, and the friendship thus cemented with Mrs. Olney will influence them all their lives.

Christmas day Mrs. Brooks surprised them with the daintiest of Christmas dinners, and after that it was no difficult task to persuade her to accompany them to the exercises in the chapel as their chaperone. They still persisted in consulting her about everything, and would accept no invitation without her consent, till the good woman's head was well-nigh "turned" by the thought of her own importance.

The week following Christmas proved to be a stormy one, and had not our girls been so bravely determined to be cheerful at all odds, they would have found the days dismal enough. Saturday afternoon, as they were returning from the music-room, where Edith had been practicing on the piano and Margaret busy over a small pencil sketch, they were surprised to find Miss Wendall's room open, and a moment later the smiling face of their favorite teacher appeared in the doorway.

"Why, I expected to find you both exhausted, if not positively ill," Miss Wendall said, with a mischievous little laugh, when the excitement of greeting her had somewhat subsided. "I feared the 'polishing up business' would prove too much for you; but it seems it has not — unless bright eyes and rosy cheeks can be made deceptive."

"O Miss Wendall!" cried Edith. "We can't thank you enough for the beautiful idea you gave us. Living seems so different since it means helping others, doesn't it, Margaret? I wish I could tell you, Miss Wendall, just what it does mean to me now, but — I can't."

Miss Wendall pressed her hand warmly.

"And you, Margaret?" she asked. "What does it mean to you?"

"It means being cheerful and making the best of things — whatever the circumstances," replied Margaret, decidedly.

West Enosburg, Vt.

About Women.

— A field in which women are doing an increasing amount of work each year is that of newspaper and magazine illustrating. In the Art Students' League, New York, two-thirds of the students are women, and a goodly proportion of them are devoting themselves exclusively to this branch of art. It is the testimony of those most competent to judge that women will soon do as good work in this field as men, to whom the palm of superiority has heretofore been given. Already individual women do as well as men, but the claim is for the elevation of the average standard.

— There has been some speculation of late concerning the rate of marriage among college-bred women. Miss Millicent W. Shinn, formerly editor of the *Overland Monthly*, has been studying the subject, and embodies the result in a paper in the October *Century*. She finds the ultimate probability of the marriage of a college woman to be below 55 per cent., as against 90 per cent. for other women — not quite two-thirds as great. The college women marry most in the Middle Western, and least in the North Atlantic States. A significant statement by Miss Shinn is that the disproportionate number of marriages among college women is not because they crave a public life, but largely because they are employed as teachers in girls' schools — a station in life which she declares to be more inimical to marriage than any other save that of a nun.

— "A woman at thirty-five," says Elizabeth B. Custer, "has enthusiasm without gush; she discriminates, and is quite sure what she likes. The abruptness of youth has given way to the softening and subduing grace of maturity. She has still passionate intensity of heart and great capability of devotion, but she has reserve, and daws do not peck at her sleeve."

— In her last address Miss Frances E. Willard calls for the new man. "We need," she says, "a new man in the editor's sanctum, who will not dip up beer along with his ink; a new man in the pulpit, who will recognize the right and the sore need of the church to the completest participation by women in all its exercises and its counsels; we need a new man in the laboratory, who will not, as the ultimatum of his studies, rule God out of the universe; we need a new man in the medical profession, who will not administer alcoholics nor practice vivisection; we need a man at the bar who will strive to make peace instead of pocket fees; we need a new man in the Legislature and Cabinet, who really believes in the Ten Commandments and supremely seeks the welfare of the people."

— Even in these days when the literary luncheon has been brought nearly to perfection, there is seldom found a pleasanter or more congenial party than the ladies who assembled at the Fifth Avenue, Oct. 24, to do honor to Miss Frances J. Dyer, of the *Congregationalist*. There were no formal exercises, but after the meal was over there was a succession of bright, sparkling speeches. Mrs. Terhune (Marion Harland) presided, and the addresses were made by Mrs. Elizabeth W. Champney, Mrs. C. A. Creevey, Mrs. L. W. Betts, of the *Outlook*, Mrs. May Riley Smith, Mrs. Kincaid, Dr. Lucy Hall-Brown, and Dr. Grace Peckham-Murray. Miss Dyer responded in her usual charming fashion, and at the request of Miss Hetta Hayes Ward gave a brief account of her work in the "Diversity Club," of Boston — an organization which comprises all the women who work in the great Congregational House, from the writers of editorials to the girls who set type. — *Harper's Basar.*

NOVEMBER.

The golden days are past. The chill bleak skies
Brood sullen o'er the earth, and hints of dew
Lurk in the long lank grass the whole day through;
The wailing winds in cold fierce gusts arise,
Sweeping the leafless branches into sighs.
Yet sometimes in the transient rifts of blue
A shadowy splendor shimmers forth anew,
Like the lost summer in a ghostly guise:
On graves of gentians, in their sleep unstirred,
The red leaves, rustling forth their requiems, throng;
And 'chance, by the fleet sunshine won, some bird —
In solitary flight delayed too long —
Above the pines is desolately heard
Startling the noontides with a pallid song.

— CARA E. WHITON-STONE, in *Boston Commonwealth.*

LIGHT HOUSEKEEPING.

Part I.

Mrs. C. F. Wilder.

Vice President of Kansas of the National Household Economic Association.

ONE summer, several years ago, when without cook, housemaid or nurse-girl, when starting for his office after eating a a particularly good breakfast, John turned and said, with that tender, solicitous air husbands sometimes have — especially just after a good breakfast or dinner — "If I were you, Cornelia, I'd go in for light housekeeping while you are alone."

I was somewhat puzzled over the term "*light* housekeeping;" but, being of an investigating turn of mind, I took the Thesaurus and sat down to look up the synonyms of the word "light." I found some of them to be, "easy," "manageable," "royal-road," "unload," "emancipate," "unravel," "popularize," "untie," "cut the knot," "holiday task," "mere child's play."

With the definitions in mind, my fancy began to revel in the sweetness, beauty and comfort that might come with light housekeeping.

"I'll do what John suggests," I declared, as I rescued the kitten from the bath-tub, put a dry gown on the daughter three years old, and reached the breakfast table in time to save the contents of the cream pitcher just as the baby had filled her own tumbler with solids and was ready to pour in the cream to make her first experiment in physics while studying specific gravity!

I took as the basis of the demonstration of the problem I proposed to solve, the old-fashioned, commonplace axiom: "You can't eat your pudding and have it, too."

Now, which will we do — we who are trying to solve this problem of light housekeeping — eat the pudding, or save it for time of emergency? Give health, strength, comfort, life, for the things that perish, or save that which is best for a time of need? Make the physical servant of the mental and spiritual, or make it the master?

The first thing is to feel positive in regard to the ground on which we stand. Some things must be left out. It cannot be this *and* that. It must be this *or* that.

As ninety-four per cent. of the American women do their own housework, we will try and solve the problem so as to help, not the six per cent. who have servants, nurse-girls, housemaids, and housekeepers, making all their life-work as "light" as conscience and their environment will permit, but we will try and solve the problem so as to help the great burdened majority.

The first essential factor in light housekeeping is to know how not to make work. When I first had a home of my own in this dusty Western country, and fully believed that good housekeeping was a saving ordinance, the one maid and myself devoted our lives to keeping the rooms clean and cooking the richest food we could concoct to keep comfortable John and me — more especially John. The house had to be swept all over twice each week, dusted, on some days, some parts of it, as many as five or six times, windows washed each week by the scrub-woman, drapery go on the line and brushed, bedding hung in the sun nearly every day, and if finger-marks were seen on doors or furniture some one immediately ran for a soft damp flannel. With what delicious pleasure I listened to the reports that I was "the best housekeeper in the city."

To achieve such nonsensical notoriety many a woman has run and worked and worried herself into the grave. And when, at the last great day, the Judge asks what such a woman has to show for her life-work, what can she say?

The Lord saw what a waste of energy, strength and life was going on in our home, and, in His great goodness, He made every financial venture a perfect failure. Work was given, so that the spiritual life is more than meat or raiment. The brain must save work for the hands and feet.

The house of eleven rooms is swept when it looks dirty or dusty. Damp salt and a hand broom around the room, close to the mop-board, once an month, will keep a carpet free from moths, and a carpet-sweeper does the rest. A damp cloth keeps four rooms with straw matting on the floor sweet and clean, if used once each week. Where the matting is colored, there is salt put in the water.

Dusting is done thoroughly with long feather-duster and soft linen cloth about twice each week except in the library. The book-cases have neither doors nor curtains, and it is a rule with all the family to dust a shelf whenever they see dust on it, and always to dust a book when taken down. In a family where each is a book-worm the library is kept clean. The piano, organ, violin — each is dusted before being closed, a chamois skin being kept for the purpose.

Furnishing the house so as to *save* work is a great factor in light housekeeping, and of this I will speak particularly in my next paper.

Manhattan, Kan.

Little Folks.

HOW EDDIE PREACHED.

"WHEN I get big enough I'm going to be a preacher," said Eddie, one day.

"What is a preacher?" asked grandma.

Eddie looked surprised. "Don't you know what a preacher is? A preacher is the man that tells people what the Bible means. And he says, 'Thirdly, my brethren,' and everybody listens to him. It's nice to have people listen to you."

Grandma smiled. "I think you are big enough to preach now," she said.

"Really and truly, grandma?" asked the little boy, eagerly.

"Yes, really and truly."

"I'm 'fraid not," said Eddie, after a few minutes of thought, "or I'd know how, and I don't."

"What does the preacher do first?" asked grandma.

"He takes a text and then he 'splains it. I can't do that."

"Oh, yes, you can," said grandma. "Here is a good text for you to explain: 'Be ye kind one to another.'"

"There's nothing to 'splain 'bout that," said Eddie. "You just be kind to everybody, and that's all there is of it."

"A good text, though, for my little preacher's first sermon. I should like to have him preach from it for a week."

"Preach a week? Why, grandma, I can't."

"Can't you be kind to everybody you meet for one week?"

Eddie looked thoughtful. "Would that be preaching?" he asked.

"It would, and the very best kind. A good preacher has to preach in that way, or people will not listen to what he says in the pulpit."

"Well," said Eddie, with a sigh, "I suppose I can try; but I wasn't thinking 'bout that kind of preaching."

"You'll be showing everybody what that verse in the Bible means, you know," said grandma.

"It's not kind to the teacher to whisper in school," said Eddie, the next day; and he did not whisper once.

"It's not kind to Bridget to play along the road and keep my dinner waiting, either;" and he hurried home from school.

"It's not being kind to mamma when I don't do errands promptly," he said; and he did quickly and well whatever he was bid.

Every day and all day he thought about what was kind, and tried to do it.

The end of the week came. "How do you like preaching?" asked grandma.

"Why, I like it; but, grandma, I guess everybody must have been preaching 'bout that text, for everybody has been so kind to me." — *The Mayflower.*

LITTLE BOY BLUE.

The little toy dog is covered with dust,
But sturdy and stanch he stands;
And the little toy soldier is red with rust,
And his musket molds in his hands.
Time was when the little toy dog was new,
And the soldier was passing fair,
And that was the time when our Little Boy Blue
Kissed them and put them there.

"Now, don't you go till I come," he said,
"And don't you make any noise!"
So toddling off to his trundle-bed
He dreamt of the pretty toys.
And as he was dreaming an angel song
Awakened our Little Boy Blue —
Oh, the years are many, the years are long,
But the little toy friends are true!

Aye, faithful to Little Boy Blue they stand,
Each in the same old place,
Awaiting the touch of a little hand,
The smile of a little face.
And they wonder, as waiting these long years through,
In the dust of that little chair,
What has become of our Little Boy Blue
Since he kissed them and put them there.

— *Eugene Field.*

A LITTLE HEROINE.

"NANNIE, dear, I want you to hem those napkins this afternoon without fail. Can I trust you to do it? I must go out for the whole afternoon, and cannot remind you of them," said Mrs. Barton to her little girl.

"Yes, mother, dear, I will. You can trust me," said Nannie.

Now Nannie did not like to hem napkins any better than you do; but she went at once to her work-basket, took out her needle and thread and thimble, and began work. Pretty soon she heard the sound of music. It came nearer, and at last it sounded right in front of the house. She dropped her sewing to run to the window, and then she stopped.

"No; I promised mother, and she trusted me," said Nannie to herself; and she sat down again and went to sewing. Soon the door burst open, and in rushed several little girls.

"Nannie, Nannie, where are you? There's a monkey out here and a trained dog, and they're playing lovely tricks! Come on!"

"I can't. I promised mother, and she trusted me," she answered.

They coaxed and scolded, but all to no purpose. So they left her.

Just as she finished the last napkin, her mother came in. "My little heroine!" she said, as she kissed Nannie.

"Why, mother, I didn't save anybody's life or do anything brave; I only kept my promise," answered Nannie wonderingly.

"It is sometimes harder to keep a promise and do one's duty than to save a life. You did a brave, noble thing; and I thank God for you, my dear!" said Mrs. Barton. — *Our Little Ones.*

A WISE GIRL.

EDITH is only a school-girl, and not very wise. Neither is she rich in this world's goods; but she has some of the wisdom that is better than any to be gotten from books. She is a young girl, but she has learned "in whatsoever state" she is "to be content." She has not learned the lesson perfectly, but she does not spend her time fretting over things she does not have. She enjoys what she has.

"Don't you wish you were going to the seashore?" asked Margaret.

"I would like it," said Edith, "but I'm glad I'm going to grandpa's. I always have a good time there."

"Wouldn't you like to have a new dress like Mary's?" says Jessie.

"Yes, but I like mine just as well," is the answer.

Edith has what a wise man calls "the little sprig of content," which gives a rich flavor to everything, no matter how tasteless. — *Exchange.*

Editorial.

CROWD IT OUT.

LIFE is very much a matter of emphasis. Just as some books, according to Bacon, are to be tasted, others to be swallowed, while some few should be chewed and digested, so it is with objects of interest and pursuit. Some things may without injury slightly occupy us, which would inevitably degrade us were we to become wrapped up in them. If men would sit down quietly with their conscience and settle on the things of primary importance, and then pursue those things with all diligence, letting other matters fall into the background, the occupation of the preacher would be gone. If men would edit their lives with half as much painstaking as a good newspaper is edited, crowding out and crowding in according to a fixed, ruling principle instead of following the whims of the hour, we should see better results. They would care less about conditions and more about conduct, less about dollars and more about duties, less about pleasures and more about principles, less about fortune and more about faithfulness, less about trouble and more about truth.

TENSION AND INTENTION.

THOUGH these two words are so closely allied, the difference in their meaning, caused by the small preposition "in," is very marked. And an important moral lesson is accentuated by the two words. The Lord does not want the tension of our minds to be always the same. We may allowably unbend and relieve the strain. To be on the stretch all the while is not good, nor is it practically possible. The mind cannot be closely, rigidly occupied the whole time with the things of highest moment and supremest interest. Relaxation is right. But the intention should be ever the same. There should be a settled direction of the mind toward that only which is pure and good. The ruling aim, the controlling bent or purpose, must not vary. The noble design should be pursued unwaveringly. Thus we can be really watching while we indulge in the sleep necessary to refresh our systems. The standard of the best Christian living is not beyond the reach of those who are subject to the usual conditions of humanity.

THE STIMULUS OF CONVICTION.

IN nine cases out of ten a man of strong convictions is a man of force. His actions are prompt, energetic, decisive, persistent. He accomplishes more than the man of weak or vacillating convictions, even when the latter is physically or mentally better equipped. There seems to be something irresistible and Titanic about a firm believer in anything. Even the man who believes in nothing but himself, so he believe honestly and firmly, is a distinct power in whatever movement he may take part.

It is the best thing in the world for a young man or a young woman to be so filled with belief in any good thing that they cannot even for a moment put it out of their thought and life. What a wonderful stimulus there is in any abiding conviction! Take, for instance, faith in parents. The child who believes utterly in the goodness and wisdom of father and mother is inevitably moved to pattern after them, to grow into the same likeness, to become good and wise in its measure and kind. There is a constant incentive in every kind of faith. The man who believes earnestly in a principle, finds that there is an undying impulse within him to adjust his life, and all life, to the measure of that principle. "I believe, therefore I *do*," is just as much an axiomatic truth as, "I believe, therefore I am."

We have seen young people growing up who had absolutely no convictions; and in every instance their characters showed deficiency in force. There seemed to be nothing in them to overcome the mental and moral inertia of an unawakened soul — no enthusiasm, no strong, zestful grasp of life. But, on the other hand, we have seen boys and girls who believed in a truth, or a movement, or a science, or a man, with all their hearts, and have marked the force, the directness, the persistent, definite activity of these young lives. They felt, and showed that they felt, the stimulus of conviction.

And the greater, and deeper, and stronger, and more significant the belief, of course, the more power it puts into life. Class feeling, for instance, is a kind of belief in a prevailing social condition, that makes men strongly and faithfully clannish; but patriotism is a higher and broader and nobler belief in the solidarity of a nation, that makes men heroes and martyrs when occasion calls.

The grandest and most potent conviction in the world is the belief that God is, and that He governs and loves the universe. When a young person is possessed of strong religious faith, the whole life springs into a kind of joyous, triumphant enthusiasm. There is an unfailing source of inspiration in the soul, a glad, outflowing earnestness in the heart, that enrich life and make it fruitful. The young Christian never knows what it is to lack incentive, purpose, directed energy. Every day is suffused with meaning, eloquent with opportunity. The listlessness which so often curses a life without faith, has no place in the life of the Christian. All is joyous activity, grateful earnestness, glowing hope.

Blessed are they who in their youth are baptized with the joy of God's service! They will never lack the determining purpose and the abundant energy which alone can make life full, joyous, triumphant — a victory, and a song, and a crown forever and ever.

BUSINESS MEN'S RELIGION.

A PHASE of the Boston municipal campaign is worthy of mention in a religious journal and of attention by people of all cities, whether in Massachusetts or out of it, because it emphasizes one of the current political evils of the times. Moreover, it is wholly free from partisan bearing, though it has a partisan connection. In the elaborate letter of Josiah Quincy accepting the Democratic nomination to the mayoralty is the development of an idea for the creation of a board of business men who shall be official representatives of the business interests of the city, elected by the people, who shall act as an advisory board for the mayor, but who shall be without vote in city affairs. The voting representation of the citizens is in the hands of the common council and the board of aldermen, and therefore there is no room for another representative, elective voting body.

That such a proposition as this should be plausible, is one of the significant features of the political developments of the year. It reveals, in part, the true condition of affairs — a condition which has made Tammany possible in New York, which has permitted the growth of corrupt rings in other cities, and which has made the odor from the Boston City Hall anything but sweet at times. From one point of view Mr. Quincy is right. These men are needed in the administration of the city. The mayor is entitled to the co-operation and counsel of legally-elected representatives of the people. But why should a new board be created for this purpose? The place for these men is in the common council and in the board of aldermen, not only in Boston, but in every city of the land. The crying evil of our city politics is that the men of most influence in city affairs do not permit the use of their names for candidates for either branch of the legislative body, but withdraw in their eager pursuit of business and allow these high and holy places to be usurped by men many of whom are very low and very unholy. The term "holy" is none too strong to use in connection with a high representative civil office. The men are charged with the care of the State. With solemn uplifted hand they are inducted into office, swearing to do all in their power for the good of the public. Yet so notorious and so incompetent have these official bodies become for the purposes for which they are elected, that the proposition is seriously made by one of the most astute politicians Massachusetts has seen in recent years that there be created a special representative of the business interests, so that the mayor may pursue a large and liberal policy for the development of the city and for the enlargement of business opportunities. If there is any purpose above that of voting routine appropriations for which the members of the city governments in all cities in the land are elected, it is to provide for the large interests of the municipality. Our miserable personal politics occupy too much of the time of the members of the council and aldermanic board. Too much thought is spent in gratifying mere personal ambition. Men with pulls are trying to make them stronger and more numerous, while those without them are anxious to establish them. The public offices which ought to be devoted to the interests of the people are prostituted to mere personal ends. In Boston, at least, so inferior have the two representative bodies become, so far have they sunk below the high level where they ought to stand, that a reform measure is proposed in order to bring back to the service of the government the men whose abilities the city needs to have at its command.

But such a reform will never amount to anything. If offices with votes attached have sunk to a low political level, offices without votes will not command any honor at all. They would be a mere empty name. There is abundant need of the reform which is suggested in the proposition of Mr. Quincy, but it should take the form of turning out of the common council and out of the aldermen the representatives who do not represent the business interests in a commanding way, and their places should be filled by such ideal representatives as are now sought for as members of this new, non-voting advisory board. Then they would have an official relation to the mayor. Then they would have constituents behind them whom they represented with authority. Then they would be fitted for the discharge of high duties. The real need of reform can never be even partially satisfied by such a substitute as is proposed. There is no adequate way but by electing the best men in the city to the representative boards in the city government. That is the precise spot where they are wanted. That is the exact place where they will be most efficient. That is the one place above all others which the citizens have a right to demand should be worthily filled. It is useless to talk of reform until this lack be filled; and when it is rightfully filled, then the reform will be accomplished, and no one will think of going further.

Politics has been neglected until the cities of this State and of the country are suffering under unrighteous conditions. Devotion to God and country cannot exist in its true, practical form without interest in politics and without a strong effort on the part of all qualified voters to discharge faithfully their duty both in electing others and in holding office one's self. We draw too distinct a line between religion and politics. The right sort of religion will compel men to take an active part in the politics of city and State as well as in the politics of the nation. Business men cannot be good, practical Christians and abstain from city politics. Their advice is needed. It is their duty to save their cities from vice as far as possible, and vastly more can be done than is done in most of our cities at present, if the moral forces in the city turn out at the polls and elect the right sort of men, not only for mayor, but also for members of the board of aldermen and of the common council. As government is higher than any concern of the individual, so the duty of electing the very best men to the local governing boards is paramount to the more formal religious duties which professing Christians commonly think that they must attend to. Business men need to broaden out their religion, to expand their conception of their duty to God, until they see that it includes obligation to serve Him by fulfilling their duties as citizens in restricting vice at their own doors, in preventing the election of corrupt men, and of so administering the affairs of the city that the moral development will keep pace with the erection of new warehouses, with the construction of new docks, with the creation of new city buildings, and with the development of parks, playgrounds and bath-houses. The old Hebrew prophets were intensely interested in their national politics. Their curses were drawn down upon the heads of wicked kings, and they used their heaven-given powers to rebuke and warn the corrupt national leaders of the people. Our modern politics ought to be as closely connected with religion as was politics in ancient days. When voting and holding office are regarded in their true light as religious duties, when the righteous forces in the city and State are arrayed against the unholy, when the moral issues are brought to the front sharp and clear, then there will be no such neglect as at present of the seats in the local representative boards, and there will be no call, either in Boston or elsewhere, for a new board to represent the business concerns of the city, for they will be fully and rightly represented by the men who sit at seats already provided for them under our system. The fault is not at all in our system that we have corrupt governments and that the municipal development is not properly provided for; but it is wholly in ourselves that our high religious, political duties have been abandoned and offices are filled by men who have no religion but selfishness, and no political ideas but to hold office for what they can make out of it.

"The Outlook in South Carolina."

THE *Watchman* of last week contains a valuable contribution under the above title, written by Rev. C. C. Brown, a reputable minister of the Baptist denomination stationed in historic Sumter, S. C. Concerning the work of the Constitutional Convention, this clergyman says: —

"But the general suffrage — that was the rub. You may have heard, in some way, that we have many Negroes in this State. The white man accords the Negro many privileges, but no one can make him believe that the Negro is his equal. All the world may combine and denounce the white man for holding to this faith; but the fact remains, and will remain for some time to come. You see, the Negro was once the white man's chattel, and he cannot forget this fact in a decade or two. And the white man, justly or unjustly, owns seven-eighths of the property. This is a mighty factor in giving shape to thought. But, above all, the South Carolinian who is over twenty years old, has a feeling recollection of Negro domination in reconstruction times — those days of good stealing, as they were called, when a man's taxes were more than a fourth of all he made. This is history, and it cannot be banished from the Carolinian's mind in a moment. In our State House, at this moment, are the reconstruction cuspadores, which were bought for three dollars, and charged to the State at sixty, the surplus fifty-seven dollars going into the pocket of some brawny politician from the cotton or rice fields.

"So, then, there was a strong desire on the part of the delegates to the Convention to repress or minimize the Negro vote. Hence, they were not satisfied to make a property and an educational qualification simply, but they defined what the education must be — not merely to own three hundred dollars' worth of taxable property and be able to read any clause of the Constitution, but also to understand it. This was the pivotal point, and just here the fight was made.

"The law may seem cruel and unjust to the Negro, but I am convinced that it will be a blessing to him in the end, and twenty years hence the Negro's franchise will be as universal as the white man's. But twenty years hence — what will the white man do then, if he finds that there are as many black voters as there are white? Will it be necessary to call another Constitutional Convention, and change the law so as to continue to keep down the Negro vote? The answer given is, No; the white man will be willing for the Negro to vote as soon as he has the double qualification of being intelligent and a property-holder. We shall see. Our Northern friends should be merciful in their criticisms of us. We are facing fearful problems, and there is an honest effort to solve them in such a way as will eventually bring the greatest good to the greatest number of people. There are thousands of white men and tens of thousands of Negroes in the State who should not be allowed to vote, and to tell them so plainly may go far towards begetting within them a desire and an effort after better things. I would have you understand, Mr. Editor, that I am not writing as a politician. If I am ignorant of any one thing, and proud of my ignorance, it is along the very line of politics concerning which I am now writing."

Personals.

— Dean M. D. Buell uttered very happily the greetings from the Methodist Episcopal Churches at the semi-centennial commemoration of the Shawmut Congregational Church, this city.

— The decision of John Morley to accept the nomination for the strong Liberal seat of Montrose virtually secures his re-entrance into the English Parliament early in the session.

— Rev. W. F. Sheridan, of the Tabernacle Church, Detroit, made a visit to the School of Theology last week in the discharge of his duty as Conference visitor from the Detroit Conference.

— Lloyd Lowndes, Governor-elect of the State of Maryland, is a graduate of Allegheny College, class of '65. The faculty and students of the college sent greetings and heartiest congratulations upon the announcement of his election.

— Rev. Royal J. Kellogg, recently of Nantucket, New England Southern Conference, is now pastor of Summit Ave. Church, East St. Louis, Ill. Though a new society, it has a membership of nearly five hundred, and is erecting a fine new brick church.

— We are grieved to learn of the decease of Rev. C. P. Taplin, of Essex Centre, Vt., who died on the 18th inst., aged 63 years. He had been for thirty-two years an effective member of the Vermont Conference. He was a good preacher, a faithful pastor, and a loyal friend. He will be greatly missed in the Conference in which he had become a pillar. A suitable obituary will soon appear in these columns.

— We are pained to learn, as we go to press, of the decease of Mrs. Ellen B. Dietrick, of this city, the well-known woman suffragist and newspaper writer, who died on Monday, Nov. 25, from a shock following a surgical operation. The deceased was the sister of Mrs. Dr. J. W. Hamilton, and a woman who had been eminently active in all matters which were connected with the effort to enlarge the sphere and usefulness of woman.

— The Negro exhibit in the Tennessee Centennial Exhibition at Nashville next year will be very complete. J. C. Napier, a prominent Afro-American of Nashville, has been appointed chief of the exhibit by the directors. He was for a number of years a member of the Nashville City Council. He was State Commissioner

of the New Orleans Exposition in 1884. He has practiced law before the Nashville bar for several years most successfully, and has won the respect of the entire fraternity. He has made money and acquired a snug little fortune.

— Prof. A. P. Dennis, of Wesleyan University, who has been ill in Baltimore for some months, has recovered, and will resume his duties Dec. 1.

— At the Preachers' Meeting on Monday next, Dec. 2, Dean Marcus D. Buell, of the School of Theology, will speak upon "The Need of Strategy in Christian Apologetics." This address was received by the New York Preachers' Meeting, on Nov. 4, with great cordiality.

— The *Christian Advocate* of Nashville, in commenting upon Dr. Carradine, who is holding special services in that city, says: "His weak point — so we think — is as an interpreter of the Scriptures. In all our life we have never heard a man of so much general intelligence, and of such manifest piety, who seemed to us to miss the mark so widely in expounding the Word of God."

— Prof. Woodrow Wilson, of Johns Hopkins University, formerly of Wesleyan University, as was predicted long ago in these columns, is doing some very fine work with his pen. He is now writing a biography of Washington for the Harpers. His work on "Congressional Government: A Study in American Politics," has been accepted in England as an authority on American institutions.

— Senator Sherman, in an interview, revealed the most striking infirmity in the character of Garfield in saying: "The only thing that was lacking in Garfield was determination. He would be apt to act upon the advice of the last man with whom he consulted." We heard the same remark put more tersely in characterization of another distinguished public man, in this way: "He belongs to the man who last had him in hand."

— A quiet wedding took place at the residence of John A. Dunn, Gardner, Mass., on Wednesday, Nov. 20, when his daughter, Dr. Jennie Sophia, of East Boston, a graduate of the Boston University School of Medicine, was united in marriage with Rev. Seth C. Cary, pastor of the Methodist Episcopal Church in Reading, and formerly pastor of the Chestnut St. Church in Gardner. The ceremony was performed by Rev. L. P. Causey.

— The *Western* says of Dr. Keen: —

"All who visited him during his illness felt that they were in the land of corn and wine. His attitude of soul was that of constant praise. His death was a translation. He triumphed over the grim monster. Paul never had greater power; with equal exultation he sang: —

"'Then ask the monster, Where's thy sting,
And where thy victory, boasting grave?'

What place for mourning in such a soul's glad coronal?"

— A quiet home wedding took place at the residence of Mr. and Mrs. Albert Shepherd, 345 Congress St., Portland, Me., Nov. 6, at 10 A. M., the contracting parties being C. F. Nutter, M. D., of Rochester, N. H., and Miss Ella M. Shepherd, of Portland. Rev. C. W. Parsons, of Chestnut St. Church, officiated, in presence of a few relatives and friends. They were the recipients of many fine presents. After the ceremony a lunch was served, and Dr. and Mrs. Nutter left on the noon train for Nashua, N. H., where they intend to reside.

— The sad news comes from Bangor, Me., that Mr. James Milton Daggett died, Nov. 12, after a long and painful illness. In the death of Mr. Daggett the city loses one of its well-known and highly-respected merchants, a man who, through a long business career, maintained an unsullied reputation for strict integrity, and manifested an active benevolence to all who were needy. The church loses one of its most loyal, efficient, and generous supporters. A beautiful home is bereft of its social head, and a devoted, affectionate wife mourns for a loved husband. In her affliction she may feel assured of the warmest sympathy of a large circle of acquaintances, who have for many years enjoyed a warm and confiding friendship with the deceased.

— The death is announced, from London, Nov. 21, of Rev. Joseph Rawson Lumby, D. D., Professor of Divinity at St. Catharine's College, Cambridge University. Prof. Lumby had done voluminous and critical work as an author, editor and exegete. He edited the "Acts of the Apostles" in the Cambridge Bible for Schools, 1879, and the same in the Cambridge Greek Testament. One of his latest works is a general edition of the "Cambridge Companion to the Bible." He was one of the editors of the Cambridge Bible for Schools; also a contributor to the "International Commentary on the New Testament." He was a member of the Old Testament Company for the Revision of the Authorized Version of the Bible, and was on many occasions select preacher before the University of Cambridge.

— News has been received of the death of Rev. Dr. Cornelius Van Allen Van Dyke, a great Arabic scholar, in Beyrout, Syria. He was born in Kinderhook, N. Y., Aug. 13, 1818, being a descendant of Hendrick Van Dyke, one of the early Dutch settlers of New York. Dr. Van Dyke was ordained to the ministry of the Congregational Church in 1846, and after the death of Dr. Eli Smith he was called by the American Board to Beyrout to complete the work on the Arabic version of the Scriptures. He was the author of numerous works in Arabic, including mathematical, chemical, astronomical and hygienic treatises, and has made several translations into that tongue, the last of which was General Wallace's "Ben-Hur," which, it is said, has not yet been published, owing to the opposition of the Turkish Government.

— We regret to announce that latest and reliable information concerning the condition of Bishop Haygood is less encouraging.

— The *Outlook* quotes Dr. Greer of New York as saying to the students of Union Theological Seminary in a recent address: "It is not enough that you preach Jesus Christ. You must be, each in his place and according to his ability, a Jesus Christ."

— Prof. George D. Herron, D. D., preached at Tremont St. Church, this city, on Sunday morning, to a congregation that completely filled the house, and for an hour he was listened to with breathless interest. He also addressed the Boston Methodist Preachers' Meeting on Monday, making a profound impression as he presented Jesus and His teaching as the only authoritative rule of life and practice. The large audience expressed itself in a resolution of thanks — which passed unanimously — to Dr. Herron for his able and most impressive address. In our next issue we shall specify wherein we heartily accept much of what Dr. Herron says, and also wherein we as distinctly reject his teaching.

— Mrs. Margaret Deland read her paper on the "Moral Power of the Novel" before the students of the School of Theology and their friends, Nov. 18. In introducing her the Dean spoke of the relation of the imagination to the work of the preacher. He also remarked that the purpose of Mrs. Deland's most widely-known book, "John Ward, Preacher," was one to enlist the cordial sympathy of every Methodist minister. Mrs. Deland made a strong plea for that type of modern novel which has moral ends to conserve. Her discrimination between unclean French novels and Hawthorne's "Scarlet Letter" was wholesome and instructive. The power of the novel to invest the commonplace features of life with moral interest was set forth in a striking and illuminating manner. In elevated ethical tone, in beauty of diction and grace of delivery, the address was a noble one. Its influence upon the judgment and taste of those who were fortunate enough to hear it is likely to prove permanent. The kindness of the distinguished author, whose beautiful home on Mount Vernon Street is almost in the shadow of the Hall of the School of Theology, was heartily acknowledged at the close by a vote of thanks.

Brieflets.

New subscribers will secure ZION'S HERALD until Jan. 1, 1897, for the price of one year's subscription.

The next session of the New England Southern Conference will be held in the First Church, Fall River, Rev. W. A. Luce, pastor. All correspondence in connection with the Conference should, therefore, be addressed to him at 258 Ridge St.

It was said in London (and therefore we dare to refer to it) by a representative leader in the church to his people: "If you have something to say, say it as soon you can, and then sit down — it is a grand thing to know when to sit down."

Our readers will find in this number an abstract report of the proceedings of the General Missionary Committee at their recent session in Denver.

The attention of our ministers is called to the fact that only one month of the three usually devoted to the canvass for new subscribers now remains, and that in many respects the most broken and busy month of the year with the churches. What is done to increase our list of subscribers upon many charges must, therefore, be done quickly.

The *Northwestern* introduces, under the head of "General Methodist News," as if something quite remarkable, the following statement: "Every official in the church at Capron, Ill., takes the church paper." But such a condition of things ought to be brought about by our ministry that it would be remarkable to find a single member of an official board who did not take a church paper.

As this issue of the paper is necessarily sent to press several hours earlier than usual, it is impossible to include the report of the interesting meeting of the Boston Methodist Social Union, held on Monday evening, Nov. 25.

The *Springfield Republican* says: —

"The constitutional convention of South Carolina has improved on its work in favor of education by providing for an industrial and normal school for Negroes, to be supported by the State. This means that the present school of this kind is to be separated from Claflin University, and to be managed entirely as a State institution. A portion of the profits from the liquor-selling business of the State are to be applied to the school fund, in addition to the three mills tax and the poll tax. It is only necessary to require that Negro schools shall be maintained in all the districts of the State to have the educational article of the new constitution a creditable one."

The publisher will be happy, upon request, to supply sample copies of the HERALD for the remainder of the year to any minister who desires to distribute them among non-subscribers, either in weekly packages to his address or direct to the names he may furnish.

Bishop Foster's volume just from the press has attention this week in our Book Table. The general subject, "Creation — God in Time and Space," is a favorite topic with the Bishop, and brings him out at his best. Ministers and intelligent laymen will find the pages of this volume of thrilling interest and greatly stimulating.

The following paragraph from the *Interior* is commended to our congregations: —

"If you have a preacher who is not afraid to tell you the truth, hold on to him. That one quality has more in it for you than if he had all the facets of a diamond, all the stars of the Pleiades, all the sweetness of a spring morning. What we need most of all in this world is the exact truth of God concerning ourselves."

The many friends of Montpelier Seminary will be glad to learn from our trustworthy correspondent of the St. Johnsbury District of the Vermont Conference that the typhoid fever which has prevailed among the teachers and students has run its course, and that there have not been for some weeks any new cases. There is reason for profound gratification that no deaths have occurred. It is ascertained that the disease was brought to the institution by one of the attending students.

The *Central* thus alludes to an amusing experience which occurred at the session of the Oregon Conference: —

"At the recent session of the Oregon Conference the vote in favor of the admission of women to the General Conference was large and enthusiastic. After the result was announced an exuberant brother started as a hymn of rejoicing the familiar lines:

"'The morning light is breaking,
The darkness disappears;
The sons of earth are waking
To penitential tears.'

In the midst of these last two lines the ludicrous application of the sentiment to the circumstances of the hour flashed on the Conference, and in a burst of laughter the singers broke down. That praise service was a failure."

The able and sympathetic editor of the *Review of Reviews*, in writing upon "Missionary Methods" and the encouraging indications found in the fact that missionary societies are studying the fields with a view to adapt the work to changing necessities, says: "The American Board has sent a commission of exceptionally able men to Japan to investigate the whole subject and to report upon the condition and prospects of Christianity in that interesting nation. It is understood that the Presbyterians will, within a year or so, send a similar commission of influential men to examine and report upon missions in India." That which is spoken of as quite remarkable in these two denominations has been done in all the past by our visiting Bishops, who personally examine, study and report upon the foreign fields. This is another instance in which the value of our peculiar methods is best shown in their adoption in principle by other denominations.

Recently a layman to whom a certain minister had been recommended as a suitable appointee for the church in which he was an official member, asked this single and (to him) decisive question: "Is he a revival minister?" And then this honored son of a Methodist minister long since gone to his abundant reward, said: "Why are revival ministers so scarce in our church? It seems to me that I have observed a great and ever-to-be-lamented change in this respect during the last twenty-five years. I can remember," said he, "when it was expected that every Methodist minister would see a revival in every year of his labors, and it was considered very strange if a revival did not constantly take place." We think this loyal and discriminating friend of the church has pointed out a very dangerous trend in our modern Methodism.

The New York *Tribune* of Nov. 21 contains a report of a meeting held in Broadway Tabernacle, that city, on the previous evening, in the interests of "Practical Education for the Negro." A large audience was present to listen to the distinguished speakers. Hon. Joseph H. Choate, the notable lawyer and reputable citizen, is reported to have said: "When Lincoln signed his Emancipation Proclamation it seemed as if a great wrong had been righted, but it soon became apparent that if this was all that could be done, this much might have remained undone. The race question is one infinitely harder to solve than the slavery question was." The noble Christian philanthropist, William E. Dodge, referred to the almost fatal mistake that had been made in founding colleges and universities for the instruction of the Negroes instead of instructing them in the more elementary branches. Booker T. Washington, the open-eyed and level-headed representative of his race, was then introduced, and said, in part: —

"At Tuskegee we are trying to do away with the idea that labor is degrading. Far too often education has raised the standard of life for the Negro and has naturally increased his wants without showing him any way to satisfy these new wants. The masses of the colored people in the South work, and work hard, but often their earnings go to pay exorbitant rates of interest on mortgages. The race is improving, but the work is slow. Two hundred and fifty years of slavery have deprived my race of a great part of their will-power and of that executive ability which is the glory of the Saxon race. We started at the top of the ladder when we should have begun at the bottom. When we were spending our time and energies trying to get into Congress, we should have been perfecting ourselves in the cultivation of truck patches and in starting dairy farms. When the blacks learn to produce what the white man wants, the two races will come together on a business basis and friendship will result."

THE MISSIONARY COMMITTEE: ITS PERSONNEL AND WORK.

IT would be well if every member of the Methodist Episcopal Church could attend one session of this important arm of the church. There would henceforth be no difficulty in raising, and more than raising, the apportionments made for the carrying on of the great missionary work of our church. Here is a select and an elect company, ministerial and lay members, who have been chosen for their wisdom and devotion, gathered together to consider the needs and the outlook of the missionary fields over which they have jurisdiction. Here are the Bishops, as brainy and as consecrated men as may be gathered in any ecclesiastical body, men of large experience, of wide outlook, of far-seeing sagacity, personally acquainted with every mission field at home and abroad, and only anxious that as speedily as possible the Gospel of Jesus Christ may be carried to every man, woman and child on earth. Here are laymen, tried and true, of large means, generous and loyal, with business training which fits them for grappling with the embarrassing financial problems which confront the Committee. Here are the representatives of the Districts, with finger on every detail of the work they represent, whether among English or foreign populations. And these men, of one purpose and of one spirit, sit down together for nearly a week, under the solemn appointment of the church, to administer as wisely as they may the freewill offerings of the people for the work of missions at home and abroad. Here are the missionary secretaries and treasurer, godly men, full of faith and zeal, and yet careful to wisely balance means to ends so that they may neither run before they are sent nor delay when the signal to advance is given.

It is most inspiring to be present at these meetings, to see how literally the motto of John Wesley, "The world is my parish," is being fulfilled; to hear Africa called, and India, and China, and Europe, and South America, and Japan, and Korea, and Malaysia, and Mexico, and other fields, and find that in all these fields the great Methodist Episcopal Church is found, and that in them all God has signally blessed our work and given us a leverage over which to permeate completely the millions who sit in darkness and in the shadow of death. We as Methodist people ought to take a just and devout pride in the fact itself that we thus belt the globe with successful and God-blessed missions. And the embarrassment of the Committee is that God in His abundant mercy has far outrun the ability, or at least the present readiness, of the church to make provision for the blessings poured out.

The revelations of suffering which came before the Committee in both our Foreign and Home mission fields were most pathetic, and could they be known by the whole church would draw out the utmost sympathy and practical aid. Men with families doing grand and effective work, and blessed of God in abundance of fruitfulness, are living on $200 and $300 a year, and some on even less. But in view of the condition of the treasury, which is worse off than last year even, these meagre and starving salaries were still further reduced. But in spite of these discouragements, these heroic men and women pursued their successful work, and send up reports which read like pages from the Apostolic Church. The church should be proud of these royal servants of the living God. They are the true descendants of Paul and Peter, of Jerome and John Huss, of Wesley and Asbury, and are writing the most luminous pages of Methodist history.

The Methodist Episcopal Church must not sound the recall on her missionary work. She must rather call up her forces to where these outposts have planted the flag, and advance along the whole line. Converts are being multiplied by the thousands, and thousands more are standing on the border line, and the Committee could occupy as many more fields as it now has if men and means were at its disposal. The calls for reinforcements are of the most pressing nature, and the church of John Wesley will be held largely responsible for her attitude toward this developing work. We are honored by God in having these demands laid upon us. Where much is given, much shall be required, and out from our centres of Christian civilization, from the homes of wealth and culture, and from the comfortable homes of those who walk in humbler ranks, must come the means to Christianize the foreigners and vicious of our own land and those also who live in the lands of idolatry and superstition. The issues are great, the times are propitious, the opportunities are manifold, the doors are opening on every side, and God says, "Ye are well able to go up and possess the land." The commission of the Great Head of the Church has never been repealed. "Go ye, therefore, and teach all nations," is still in force, and until He sounds the recall, the Christian Church is to press forward until the heathen shall be given to Him for His inheritance and the uttermost parts of the earth for His possession. We must give our hundreds, we must give our fifties, we must give our tens and fives, and ones and dimes — we must *all* give something, according as God has given us ability, that this divinely-determined end may be speedily accomplished.

JOHN D. PICKLES.

Denver, Nov. 19.

GENERAL MISSIONARY COMMITTEE.

Reported by Rev. J. D. Pickles, Ph. D.

THE General Missionary Committee of the Methodist Episcopal Church met in the spacious and beautiful audience-room of Trinity Church, Denver, Colorado, Nov. 14. It was called to order by Bishop I. W. Joyce at 10 A. M. Rev. S. F. Upham, D. D., then read the 72d Psalm, and after the singing of the hymn, "Come, Thou Almighty King," led by Chaplain McCabe in his usual hearty style, the Doctor offered a fervent prayer.

Dr. S. L. Baldwin, afterward elected secretary, then called the roll. Dr. J. M. Buckley, not being present on account of illness in his family, Dr. J. M. King, the first alternate, was assigned to his place. Dr. Sandford Hunt was elected treasurer, and Dr. Earl Cranston, assistant treasurer.

Dr. Hunt presented an abstract report of the condition of the treasury: —

Cash receipts of the Missionary Society for the year ending Oct. 31, 1895,	$1,174,554 39
Total receipts last year,	1,137,807 86
Increase,	$36,746 53

The amount for the year came from the following sources: —

Conference Collections,	$1,073,966 11
Decrease,	15,196 65
Legacies,	$55,362 20
Increase,	51,154 93
Lapsed Annuities,	$1,000 00
Decrease,	1,000 00
Sundry Receipts.	$14,302 07
Increase,	1,788 45

CONDITION OF THE TREASURY.

Expended for all purposes,	$1,237,945 62
Total receipts,	1,174,554 38
Expenditures over receipts,	$63,391 24
Indebtedness Nov. 1, 1894,	175,764 12
Total indebtedness Nov. 1, 1895,	$239,055 36

In addition to the above figures the treasurer has received for "Conditional Appropriations," as authorized by the General Committee, and for "Special Gifts," $48,186 35. Of this and the balance of such funds on hand Nov. 1, 1894 ($15,000.44), there has been forwarded as directed by the donors $65,328.57, leaving $15,421.22 yet to be paid.

While the report of the treasurer showed a decrease from the churches in contributions, the whole amount of receipts was in excess of any year in the history of the Missionary Society.

Bishop Foss reported for a special committee appointed last year to consider the order of appropriations, in which it was determined to give equal chance to the Foreign and Home work in their presentation to the Committee, the Home work having the first call for two days of the present session. The report was adopted.

A resolution of sympathy was telegraphed to Rev. Dr. Burch in the sudden death of his son, news of which came to him while on his way to Denver.

Dr. Goucher moved that six committees be appointed, to each of which shall be referred all matters coming properly under its consideration. Bishop Andrews moved that each committee be composed of one Bishop, two district representatives, and two from the Board.

Dr. Carroll spoke on the question of the debt, suggesting two ways of meeting it — one to cut down the appropriations, and the other to adopt some special plan to raise a part or all of the debt, and urged an appeal to the churches for special gifts. He moved that a committee of seven be appointed to consider the matter.

Bishop Fowler seconded the motion, and said: 1. We have as much debt as we can carry. 2. It will be comparatively useless to appeal to the church at large. He suggested the same appropriation as last year, but to make the apportionments include the debt.

Dr. S. Hunt opposed the appointment of a committee, as it would not relieve the whole Committee from discussion.

Dr. Chas. Scott favored a committee, but not the plans suggested, and urged a special appeal to the church.

Bishop Foss moved, as a substitute, the appropriation of $1,000,000 for the Home and Foreign work.

Bishop FitzGerald opposed both the committee and the substitute, on the ground that we have received nearly $40,000 more than last year, that times are improving, and that the Methodist Episcopal Church must not retreat.

Bishop Foster moved that $1,100,000 be appropriated, 10 per cent. of which should be applied to the debt.

Bishop Foss advocated $1,000,000, and said we must guard against increasing the debt. One great Missionary Society of another denomination had been notified that it could not borrow any more money from the banks, and only our splendid building standing in New York secured to our Society special consideration.

Dr. Shier favored an appeal to the people.

Bishop Fowler opposed the substitute, the amendment, or anything that would cut down the appropriation, saying: 1. We have not reached a point of peril. When our income was only $400,000 we faced fearlessly a debt of $260,000, or 60 per cent. of receipts. Now our debt is only about 22 per cent. of our income. 2. We face a most serious condition of need in our home field. 3. We need to advance in the foreign field, and if we cut, we cut into the blood of heroic men who have gone out for Jesus Christ. Let us organize a great campaign through the church. 4. Appeal to the moneyed men of the church for large subscriptions.

Dr. Hunt, the treasurer, then took the floor, and in a most clear and logical speech urged the appropriation of $950,000 for the work, and $100,000 towards the payment of the debt. He urged upon the Committee the serious facts of the report, saying, also, that at one time during the year the debt reached the enormous amount of $514,000. In spite of the faith of the brethren and the utmost exertion of the secretaries, the debt has been increased, and there was no probability of raising any more money than we had. He referred to the condition of the American Board and the declaration of its secretaries that the church was to blame for its own deficiencies. The apportionment of $1,000,000 would keep the debt as it is.

Dr. Leonard thought we could carry $1,000,000, inasmuch as we have passed through the three disastrous years and stand today with a larger amount than ever before given by the church.

Dr. M. D'C. Crawford, in a strong and well-reasoned speech, opposed any increase, and favored a smaller appropriation in view of the heavy debt.

Mr. Tuttle appealed for conservatism and care, and urged a smaller apportionment than last year.

Bishop Foster moved the previous question, and it was ordered.

Bishop Foss' motion was then taken up, fixing the appropriation at $1,000,000.

Bishop Fowler moved it be made $1,071,000.

Bishop Foster moved to lay the motion on the table, which was carried.

Bishop Mallalieu moved the amount be $1,065,000. Laid on the table.

Bishop Foss' motion was then carried.

Adjourned with benediction by Bishop Joyce.

—

Thursday afternoon Bishop Newman called the meeting to order, and Dr. Arthur Edwards, editor of the *Northwestern*, conducted the devotional exercises.

Dr. Hunt moved that $119,000 be appropriated for incidental expenses, and the motion carried.

Dr. Carroll then renewed his motion of the morning with reference to the appointment of a committee of seven to consider the matter of the debt and its liquidation. The motion prevailed, and Drs. Carroll and Crawford, Bishop Goodsell, Dr. Goucher, Dr. Charles Scott, Treasurer Hunt, and Bishop Foss were appointed.

Dr. Chaffee moved that the missionary appropriation be divided in the same ratio as last year — 45 per cent. for Home, and 55 per cent. for Foreign. Motion prevailed.

Bishop Andrews moved a reconsideration of the vote of the morning whereby all Conference matters were referred to special committees. Motion prevailed.

After some discussion on the order of the day, the Bishop presiding ruled to proceed with the consideration of Domestic Missions.

Dr. Hunt moved to make an average reduction of 8 per cent., which was amended to make it 7 per cent. The amendment was accepted by Dr. Hunt and prevailed.

Class No. 3, Domestic Missions, was then called — for Conferences north of the Potomac and Ohio and east of the Mississippi River: —

	1895	1896
Detroit,	$4,880	$4,548
East Maine,	1,800	1,674
Maine,	1,350	1,260
Michigan,	4,400	4,100
New Hampshire,	1,300	1,210
Northern New York,	1,100	1,106
Troy,	900	840
Vermont,	1,350	1,260
West Wisconsin,	4,500	4,180
Wilmington,	700	600
Wisconsin,	4,000	3,700

Class No. 4 — for Conferences in Iowa and Kansas and States north of them and the Black Hills: —

	1895	1896
Black Hills,	$4,900	$4,500
" " for Schools,	1,000	1,000
Des Moines,	1,212	1,130
Kansas,	1,400	1,300
Minnesota,	3,850	3,580
Northern Minnesota,	5,900	5,485
North Dakota,	9,778	9,000
Northwest Iowa,	4,000	3,720
Northwest Kansas,	7,000	7,000
South Dakota,	12,000	11,000
South Kansas,	1,700	1,500
Southwest Kansas,	6,000	6,000

Class No. 7: —

	1895	1896
Arizona,	$6,600	$6,100
Colorado,	9,500	8,835
Idaho,	5,000	4,650
Montana,	5,788	5,788
Nevada,	4,300	4,000
New Mexico, English,	5,800	5,500
Northern Montana,	3,750	4,000
Utah, for Work,	9,000	9,000
" for Schools,	4,000	3,000
Wyoming,	5,500	5,500

Class No. 8 — Pacific Coast: —

	1895	1896
California,	$7,112	$6,115
Southern California,	5,778	5,000

The Illinois Southern Conference, the four Nebraska Conferences, Wyoming, Columbia River, Oregon and Puget Sound Conferences, and Western Swedish Conferences, were referred to special committees to come up later.

Bishop Andrews moved that the Bulgarian Mission be considered in secret session, which motion was defeated, and the mission was made the order of the day for Saturday afternoon.

Bishop FitzGerald then moved that no persons outside of the members of the General Committee be heard either by the sub-committees or by the General Committee. After some discussion, *pro* and *con*, the motion prevailed.

Adjourned with benediction by Bishop Newman.

—

In the evening a grand missionary meeting was held, presided over by Bishop Bowman and addressed by Rev. Dr. Daniels, who spoke on India, and by Bishop Ninde, who spoke on China and Korea.

Friday.

Friday morning the Missionary Committee convened at 9 A. M., Bishop Goodsell in the chair. Dr. Carter conducted the devotions.

The report of the committee specially ordered for consideration of the work in the Nebraska Conferences was made, and as a result the appropriations for these Conferences — Nebraska, North Nebraska, Western Nebraska and Northwestern Nebraska — were all increased. This was occasioned by reason of the failure of the crops throughout the State for three successive years and the consequent dire distress of the people. Some of the representations of the Bishops with regard to the condition of our ministers and people were of the most touching character. The increase was gladly voted until times of prosperity should come again to that region of country.

	1895	1896
Nebraska,	$3,550	$3,000
North Nebraska,	5,200	5,200
Northwestern Nebraska,	3,550	4,000
Western Nebraska,	7,500	8,000

Class No. 5 — White work in the South — was then called up. Each Conference was represented by its district delegate as its name was called. Discussions at times waxed warm, and even became personal among the members of the Committee.

Bishop Foss thought that our appropriations to this work could be largely reduced, to the benefit of the work itself.

Bishop Warren and Bishop Mallalieu earnestly pleaded for continued assistance, the latter speaking especially of the heroism and the suffering of some of our ministers there, instancing an immediate need of a suit of clothes for one minister, and on the spur of the moment expressing a wish that Mr. Charles Scott, a lay member of the committee, would give him $40 for that purpose. Mr. Scott electrified the audience into a general clapping of hands by an instantaneous response of agreement to the proposition. After dinner Mr. Scott not only gave the Bishop the amount asked for, but enough more to procure a second suit for a fellow preacher of the first case. This is but one of many instances in which this noble-hearted layman has come to the assistance of the Bishops.

Bishop Merrill thought we should not give money to those who go from the North, but should confine our assistance to the native population of the South who desired to join our church.

Bishop Joyce made one of the most forcible speeches of the session in favor of assisting our Southern work among the whites, and caused a mild sensation by saying that the Bishops who went South in palace cars and never visited the huts of the people or investigated the work at close range, were those who on their return North wrote about the failure of the Methodist Episcopal Church in the South. We ought to stand by our work and push it to larger success.

Bishop Foster, who would apparently have our church withdraw entirely from this work in the South, deprecated the imputation of motives, and declared that some of our work in the South was of no credit to us.

Bishop Fowler made a powerful plea for our

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work South and especially for Florida, emphasizing the facts that we have grand opportunities there, many good people, and the right of way, and we ought to advance.

The result of the discussion was that in most of the cases the regular reduction was made, but in some the same amount as last year was appropriated.

The following is the schedule of appropriations for White work in the South: —

	1895	1896
Alabama,	$3,000	$2,790
Arkansas,	5,000	4,650
Austin,	4,000	3,720
Blue Ridge,	3,500	3,255
Central Tennessee,	3,400	3,162
Georgia,	2,500	2,325
Gulf Mission,	1,000	1,000
Holston,	3,100	2,900
Kentucky,	4,700	4,371
Missouri,	3,200	3,620
St. John's River,	3,300	3,300
St. Louis,	5,000	4,800
Virginia,	3,800	3,534
West Virginia,	5,000	4,650

Earnest appeal was made by Dr. Wilding, the District representative, for increased aid for the Columbia River, Oregon and Puget Sound Conferences, owing to the peculiar conditions on the Pacific Coast and the great possibilities presented there. But the rule of 7 per cent. cut prevailed.

	1895	1896
Columbia River,	$6,500	$6,045
" Nez Perces Reservation,		500
Oregon,	3,000	2,790
Puget Sound,	6,000	5,580

Adjourned with benediction by Bishop Goodsell.

—

The afternoon session was held in the chapel of the Iliff School of Theology of the University of Denver, Bishop Bowman in the chair. Dr. J. M. King conducted the devotional exercises.

The Colored work in the South, Class No. 6, was then taken up, and most urgent appeal was made for the various Conferences; but, with the exception of Florida and North Carolina, the usual reduction was made in each case.

	1895	1896
Central Alabama,	$2,850	$2,650
Central Missouri,	3,100	2,883
Delaware,	1,600	1,488
East Tennessee,	2,500	2,000
Florida,	2,100	2,100
Lexington,	2,600	2,417
Little Rock,	2,800	2,600
Louisiana,	4,000	3,720
Mississippi,	2,100	2,000
North Carolina,	3,000	3,000
Savannah,	3,000	2,790
South Carolina,	4,000	3,720
Tennessee,	2,100	1,950
Texas,	4,000	3,720
Upper Mississippi,	2,750	2,560
Washington,	2,000	1,860
Western Texas,	4,200	3,900

The apportionment of moneys to our colored work in the South occasioned frequent sharp passages-at-arms among members of the Committee, and there was evidently a marked difference of opinion with reference to the value of our colored work.

The session was adjourned with benediction by Bishop Bowman.

Saturday.

The Committee was called to order by Bishop Foster, and Dr. Sanford offered prayer.

Without delay the business of the Committee was at once proceeded with, and the work among the foreign-speaking people in the United States was taken up. For Class No. 1 — Welsh work — appropriations were made as follows: —

	1895	1896
Northern New York,	$300	$300
Philadelphia,	445	414
Rock River,	500	400
Wyoming,	350	300

When the Swedish work was called, considerable interest with accompanying feeling was manifested. Many speeches were made *pro* and *con*, the advocates for increasing appropriation or holding them to the rate of last year generally carrying their case. The character of our Swedish people, their modesty and wonderful self-sacrifice, their relation to the nation at large and the fruitful possibilities of the future, and other arguments and appeals, were all used to induce enlarging appropriations. Our own New England representative, Dr. Durrell, modestly but firmly, and with genuine New England stick-to-it-iveness, held on until, with the forceful aid of Bishop Foster, Bishop Mallalieu and Dr. Upham, New England passed the danger line and held to the figures of the last year. The following are the appropriations: —

	1895	1896
Austin,	$1,500	$1,395
California,	2,500	2,325
Central Swedish,	4,000	4,000
Colorado,	400	372
East Maine,	400	372
New York,	1,000	930
New York East,	3,000	3,000
New England,	5,000	5,000
New England Southern,	2,000	1,700
Northern Swedish,	5,300	5,300
Western Swedish,	4,350	4,700
Wilmington,	625	582

Dr. Bentley called up the Oklahoma work, and made a strenuous appeal for the same appropriation as last year. He was seconded by Bishop Vincent, who gave some facts showing the dire necessity of the work. The full amount — $14,000 — was granted.

Bishop Andrews then presented a resolution touching the adjustment of salaries of ministers serving fractions of years; after which the Committee adjourned, the benediction being pronounced by Bishop Foster.

—

The afternoon session was called to order by Bishop Merrill. Dr. T. C. Iliff led in prayer. According to a previous resolution, the Domestic work gave place to the Foreign work, and North Germany was called up. Bishop FitzGerald, who has recently returned from holding the European Conferences, gave a most interesting statement of the work in these Conferences, and spoke particularly of the desire of the English Wesleyan Church of Germany and Austria to turn over its whole work — churches, preachers and members — to us. A motion was made that the Missionary Committee be authorized to memorialize the next General Conference to take such action as is necessary to complete the transfer.

Rev. Dr. Barth, the German representative on the Board, called attention to the marvelous growth of our German work in the last twenty-five years. In the North German Conference our increase in membership had been 259 per cent., and in receipts 649 per cent.; in South Germany, in membership 112 per cent., and in contributions 285 per cent.; in Switzerland, in membership 180 per cent., and in receipts 345 per cent. The increase would have been still greater were it not for the large emigration to the United States.

Bishop Foss spoke of the work in Norway as a most encouraging one, and Bishop FitzGerald of that in Finland and St. Petersburg as being worthy of all the help we can give it. In spite, however, of these appeals, the inexorable cut was made, and the following is the schedule for these Conferences: —

	1895	1896
North Germany,	$13,700	$13,783
South Germany,	12,300	11,439
Martin Mission Institute,	1,000	1,000
Switzerland,	8,400	7,812

Notices were then given, and the meeting adjourned with benediction by Bishop Merrill.

Monday.

The Committee was called to order Monday morning by Bishop Warren. Prayer was offered by Dr. Wilding.

A committee was appointed, consisting of Dr. Goucher, Bishop Newman and Henry Knight, to draft resolutions on the massacres in Armenia.

The German Conferences in our Domestic Missions were then taken up, and after an earnest discussion the full amount, less the 7 per cent. cut, was granted.

The order of the day, the Bulgarian Mission, was then taken up. This proved to be the *crux* of the sessions, and provoked a most earnest and at times heated discussion. The giants of debate were all out and furnished to the spectators a thoroughly enjoyable illustration of masterly forensic ability. Bishops FitzGerald, Fowler, Foss, Foster, Andrews and Merrill, with Drs. Goucher, Leonard, Crawford, Cranston, Carroll, McCabe and Upham, crossed swords with each other, and each rendered redoubtable service for the side he was championing.

Bishop Andrews presented the report of the committee appointed last year to consider the whole question, which, after narrating in detail the history of the Mission, concluded that the results were: 1. Highly unsatisfactory; 2. That the conditions and forces in the Mission were unfitted to secure any considerable success; and, 3. That only very much enlarged re-enforcements and means would bring prosperity.

Bishop Foss then spoke on the report, referred to the great difficulties in the field, but thought that we ought not to withdraw till such time as the American Board could assume charge, and appropriate a small sum annually till such transference.

Bishop FitzGerald, who has recently visited the Mission, then took the floor and in a masterly speech plead for Bulgaria, claiming: 1. That the Mission had not only not been a failure, but had been a success. 2. Our Mission, though founded in 1857, had twice been wiped out by war, and our work in fact had only begun in 1880. 3. We have 280 members, 15 native preachers, and property well placed and worthy of our further aid. 4. That it is a wonder that there is anything there at all, considering the cry of failure that had been annually raised in this Board. Wars, revolutions and all disasters on the field were as nothing compared to the discouraging utterances that have gone forth from this Committee. These have been published in Bulgaria, and have prevented aid from the government and friends there. I know of no other field that has received the scorching that this Mission has endured. 5. Again, by what authority and by whose motion was this idea of transfer brought forward? Has anybody consulted with the Mission itself? Its members desire and are determined to stay with the church that has saved and blessed them, and how can we transfer them without their consent?

Dr. Goucher thought that there were two opinions among the members of the Committee, and that the American Board could take better care of the Mission than we could. He moved the sub-committee be authorized to continue conference with the American Board, and that by a scale of 20 per cent. reduction annually the Mission be finally transferred.

Bishop Merrill opposed the motion, and suggested that we would better go south of the Balkans and take up the work of the American Board rather than surrender the north to it. Our work has been measurably successful; at first it was among serfs, but now it is among a free people, with greater promise of success. We ought to give them the full appropriation outright.

Dr. Leonard was opposed to each proposition of Dr. Goucher, and held that in adopting them we would go beyond the constitution of the Missionary Society. This Mission has succeeded far beyond the Mission in Rome.

Bishop Fowler opposed the substitute of Dr. Goucher, and declared that we had not given Bulgaria a fair chance, and referred to the history of Dr. Albert Long, of Robert College, showing a Divine Providence in the ordering of events, and that now we should add re-enforcements and send out a really competent man as superintendent.

Dr. Goucher's motion was laid on the table.

Dr. Crawford opposed Bishop FitzGerald's view, and said that: 1. The Mission had never commanded the confidence of the church at large. 2. There had never been unanimity in the office, among the Bishops, or in the Committee. 3. The so-called sufferings and failure of the Mission had never gotten the sympathy of our people. 4. Large appropriations had never been made because no Bishop would stand on the floor and recommend it. He did not believe there is any future for the Mission, and spoke in favor of transferring the Mission to the American Board.

Chaplain McCabe opposed the appropriation, and said our missionaries in Bulgaria were as uncanny a set of missionaries as he knew.

Bishop Andrews thought we had made a mistake in originally going into Bulgaria, and that there could be no comparison between Italy and Bulgaria. No denominational pride should keep us in an unsuccessful field.

Dr. Leonard deprecated the insinuations against the Mission, and said that he could duplicate the conditions of friction there in other fields, as well as in the home work.

Adjourned till afternoon.

—

Monday afternoon Bishop Andrews presided, and Dr. Bentley conducted the devotions.

The committee on the appropriations to the German Conferences made its report, as follows: Total amount set aside, $44,250, divided in the following amounts: California, $4,000; Chicago, $2,929; Eastern, $5,794; North, $3,007; Central, $4,557 ($300 being for Detroit); North Pacific, $4,957; North Wisconsin, $3,586; St. Louis, $3,511; South, $4,000; West, $6,828. Of the Western appropriation $500 is to be at once at the disposal of the Bishop of that Conference.

The Bulgarian Mission was again taken up, and after a frank and ardent discussion along the same lines *pro* and *con* as earlier took place, an amendment to appropriate $15,485 to the Mission, to be distributed by the board of managers and visiting Bishops, was finally carried by a large majority.

The Bulgarian question being settled, a motion was made to suspend the rules and take up the question of location for the next meeting.

Dr. Shier moved that Detroit be the next meeting-place.

Chaplain McCabe proposed Pittsburg, Pa.

Bishop Foss suggested that the rule forbidding the Committee to meet in the same city more than once in four years be rescinded. This suggestion was in the line of favoring New York as a place of permanent meeting.

Charles Scott, of Philadelphia, placed his city in nomination, and promised that if Philadelphia was chosen, everything would be done to entertain the Committee right royally.

Dr. Wilding, of San Francisco, placed that city in nomination.

A vote being taken, it was found that Detroit was chosen by a round majority.

Bishop Foss spoke in favor of a settled meeting place for the annual meetings of the Committee, and opposed itinerating, claiming it entailed an extra expense.

Dr. Leonard, Chaplain McCabe and Dr. Cranston all favored a change yearly. Chaplain McCabe stated that the visit to Denver had created a new interest in the missionary work, and a practical demonstration of this was shown by the increase in the collections, which amounted to 100 per cent. over last year.

The appropriations to Sweden and Norway were considered. The amount now appropriated to this field is $17,670, $1,500 of this being set aside for the school at Upsala.

Bishop FitzGerald stated that Sweden and Norway were in such good condition that the missions there could get along with a smaller appropriation. He suggested that $500 of the money now given Scandinavia be set aside for the missions in Denmark, and $1,000 for those in Finland. Dr. Cranston moved that a committee of three be appointed to redistribute the Scandinavian apportionment. The motion was carried, and the chair appointed Bishop Foss, Dr. Hunt and Chaplain McCabe to serve on the committee.

Tuesday.

The Committee was called to order Tuesday morning by Bishop Foss. Prayer was offered by Dr. I. B. Scott.

Italy was then called up, and after more or less

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discussion, in which Bishop FitzGerald narrated some of his recent experiences in that field, the sum of $40,986 was appropriated. Denmark received $6,795; Finland and St. Petersburg, $4,220.

Considerable discussion was had on Mexico with regard to property matters, after which the sum of $49,642 was appropriated.

Africa occasioned a very animated debate, in which the administration of Bishop Taylor was severely criticised. Bishop Merrill said that the church was largely misled with regard to our work in Africa. Chaplain McCabe said it was sad to see how little was being done there; that ten missionaries had died, and nine had returned home. The schools are not successful, and he wished that we could wholly abandon our work in Liberia to the African M. E. Church and occupy an entirely new and healthier territory. The West Coast had been a graveyard for Methodism.

The criticisms and imputations against Bishop Taylor drew out Mr. H. W. Knight, of New York, in a most impassioned plea in defence of Bishop Taylor, saying that these criticisms were too late on a man who had done grander work for God than any man since the days of Paul.

The appropriation for Africa was $5,300.

China was then called, and after the usual discussion, in which Dr. Leonard and Bishop Ninde reported in most favorable terms the condition of the work, the sum of $118,761 was appropriated. Bishops Ninde and Fowler, and Drs. Leonard, Baldwin and Secretary Hunt, were appointed a committee to oversee the distribution of the appropriation.

Bishop Ninde reported the Japan Mission as in a transitional state, but full of promise. While there had been trouble in the work of the American Board in Japan, our ministers were dwelling together in peace and doing grand work. Dr. Leonard reported that during the last year they had doubled the amount of self-support. $50,000 were appropriated.

Korea Mission was most highly spoken of by Dr. Leonard and Bishop Ninde, the latter giving some most interesting facts in connection with his recent visit there. $14,880 was appropriated.

Dr. Goucher made a most telling speech in favor of increased appropriations to India. After a warm discussion, $130,000 was appropriated.

Adjourned with benediction by Bishop Foss.

—

The afternoon session was called to order by Bishop Mallalieu. Prayer was offered by Dr. Burch.

Malaysia was called, and $8,370 was appropriated.

Domestic Missions were then taken up.

For Norwegian and Danish work $22,460 was appropriated. French work, $4,352. Spanish work, $13,056. Chinese work, $10,008. Japanese work, $8,000.

Special emphasis was laid upon the Japanese work as being of remarkable interest and promise, Bishop Ninde making a strong appeal for advance; but the Committee could not allow it.

Bishop Warren spoke of our withdrawal from Honolulu and of the bad results accruing from it. The Japanese in San Francisco then said that they would assume the responsibility. They opened the mission, and last year we gave $1,000 towards it. The Bishop then gave a very interesting description of the growth of our mission work in Honolulu, and asked for an enlarged appropriation, which was given to the amount of $800.

In regard to Bohemian and Hungarian work, Dr. Fleming gave the following remarkable figures: In Chicago in 1880, 7,000; in 1890, 40,000; in 1894, 45,000; in 1895, 60,000. We have 4 missions, 365 men, 540 Sunday-school scholars, and one church worth $11,000. The appropriations for the work are $5,331.

—

At the opening of the evening session the committee on China reported a division of funds as follows: Foo Chow, $26,100; Central China, $40,000; North China, $41,850; West China, $10,811 — a total of $118,761, which is a reduction of $6,939 over the estimates of the board of managers.

The Italian mission work in the United States received the following sums for the ensuing year: Cincinnati, $400; Louisiana, $1,200; New England, $1,116; New York, $3,255; Philadelphia, $2,136; Rock River, $1,023 — a total increase of $594.

The Portuguese Mission at New Bedford was given $963; that in Boston, $900. The Hebrew Mission at New York received $990. The work for American Indians was provided for as follows: California, $920; Central New York, Onondagas, $500; Oneidas, $200; Columbia River, $1,200; Detroit, $534; Genesee Tonawandas, $250; Cattaraugus, $250; Michigans, $623; Minnesotas, $445; Navajos, $1,116; Northern New Yorks, $534; Montana Uiegans, $1,250; Oregon, $700; Puget Sound, $350; Wisconsin, $400.

The special committee on India distribution reported as follows: North India, $58,260; Northwest India, $24,095; South India, $19,120; Bombay, $17,180; Bengal-Burmah, $11,345.

On new business, the Brazilian affair, where two missionaries are stranded, was referred to the board.

The sum of $600 was voted to reopen the school at Christiania, Norway. A mission for Norwegians in Concord, Mass., got $300.

Africa was recalled in order to appropriate $300 to assist the king of Big Town, who was recently converted, to build a church.

The report of the committee appointed to consider the debt was called for, and read by Dr. Carroll, the chairman. It recommended the addition of the debt to the appropriations, and to continue the committee.

The total appropriations for the work at home and abroad were: For the Foreign, $563,629; for the Home, $456,329; total, $1,019,958.

The Committee adjourned *sine die*.

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Notes and Comments.

— Rev. Dr. Burch, on his way to the Committee Meeting, was intercepted by a despatch with tidings of the death of his son.

— Rev. Dr. Buckley is greatly missed, illness in his family preventing his attendance.

— Bishop Hurst is also detained, by the death of his mother-in-law, Mrs. Root.

— Bishops Taylor and Thoburn are not present, each being on his way to his field of labor — one to Africa, the other to India.

— The tedious and dry details of work are frequently relieved by a by-play of mirth and repartee between the Bishops and other members of the Committee. For instance, Bishop Warren, in rebuttal of what Bishop Foss had said of the work in the South, remarked that Bishop Foss was always wise and sound *when his remarks fitted the subject.*

— Bishop Mallalieu, after quite a lengthy speech, seeing that he was about to be interrupted, begged them to be patient, as he had gotten *through the preliminaries.*

— Bishop Bowman created a laugh at Bishop Foster's expense, who, while Bishop Bowman was speaking, called for the question, by saying to the Boston Bishop: "You talk when you like, and I think I ought to have the privilege, too."

— At the afternoon session in Iliff School of Theology eleven members of the Committee, including six of the Bishops, wore the colors of the Beta Theta Pi fraternity of the University. The members of the Theological School were present, and on the introduction of Father Dyer, a veteran of the Colorado Conference, Bishop Warren raised the question: "What's the matter with Father Dyer?" It was the opportunity the boys were watching for, and in one chorus they shouted: "Nothing's the matter with Father Dyer! He's all right!" and followed it with the University yell, which fairly made the rafters ring. The audience loudly applauded, and renewed the applause when Bishop Bowman soberly inquired: "Are these young men preparing for the ministry?"

— The Father Dyer mentioned is called the "Snow-shoe Itinerant," and has written a book with that title. He is a kind of duplicate Peter Cartwright. He has traversed the gulches and canyons, and visited the logging and mining camps, on snowshoes, when other conveyance was impossible, when even Uncle Sam could not get through with the mails. He pre-empted the whole of this territory years ago for Jesus Christ and Methodism, and now in his old age lives to recount the stirring events of those early days, and is held in honor by all who know him.

— The noon reception and lunch by Chancellor McDowell and the professors of the University, and the evening reception and refreshments at the palatial home of the resident Bishop and Mrs. Warren, were of the most delightful character. Each room of the episcopal residence was beautifully decorated with plants and flowers, and tables loaded with nutritious viands, but better than these was the hospitable spirit revealed in the gracious urbanity of the Bishop and the charming manners of Mrs. Warren.

— University Park, where the buildings and residences of the professors are located, has a magnificent outlook on the Rocky Mountain range, in full view of Gray's, Locke's and Pike's Peak. In time, when irrigation is freely used, it will be a veritable garden and manufactured Paradise.

— Chaplain McCabe delivered, on Monday evening, his famous lecture on Libby Prison before an audience of over 1,300, each of whom had paid a dollar admission, and all were thoroughly satisfied that they had gotten their money's worth.

— Bishop Vincent delivered, on Saturday evening, to a delighted audience, his lecture on "Tom and his Teachers."

— Missionary rallies were held on Thursday and Friday evenings, at which splendid addresses were given by Bishops Joyce and Goodsell and Drs. Leonard and Daniels.

— Rev. I. B. Scott, of Texas, the only colored member of the Committee, is an intelligent and fine-looking man, modest but always at his ease, and enjoys the confidence and respect of his fellow-members.

— Rev. Dr. Freshwater, of Ohio, is a scholarly-looking man of dignified manners and easy address.

— The University of Denver was reported in prosperous condition, the Theological department having 27 regular and some other special students in attendance. Chancellor McDowell, Professor Van Pelt and Dr. Wilbur F. Steele are Boston University graduates, and all are reflecting honor on their Alma Mater. Prof. Steele is the son of our own Dr. Daniel Steele, and is reported a most popular and successful professor.

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The Conferences.

N. E. Southern Conference.

Providence District.

BROCKTON AND VICINITY.

Whitman. — At the annual business meeting of the Epworth League, the Mercy and Help department reported 450 calls. The League prayer-meeting, held at 6 P. M., Sunday, is well attended, the young people always remaining to the regular church service. Mr. W. R. Hammett is the wide-awake president. September 29 was observed as Sunday-school Rally day. On Sunday evening, Nov. 3, the pastor, Rev. O. E. Johnson, preached an interesting and timely sermon on "Temperance Work" before a crowded house.

Stoughton. — Five weeks of special union meetings have just closed. For three weeks Mr. Fred B. Greenwood, of Everett, conducted the services, the respective pastors continuing after his departure to other fields. About fifteen sought a new life. Of these, 7 have joined this church on probation. The communion service on the first Sunday of the month was marked with deep feeling. Beside those received on probation, 2 were received by letter, 4 into full membership, and 5 baptized. It was a day long to be remembered.

Brockton, South St. — The pastor, Rev. Geo. W. Hunt, is preaching on "The Benefits of the Reformation: How may They be Perpetuated?" One was received from probation.

Emanuel, Swedish. — Special revival services are planned for the near future. The pastor, Rev. F. O. B. Wallin, believes in the power of the Holy Ghost to save sinners and sanctify believers. Conversions are almost weekly occurrences.

Pearl St. — The pastor is delivering a series of "Talks to the Working Men." Special themes considered by Mr. Johnson are always interesting, and bring out a large congregation. The new Sunday-school at Park St. has an average of 46, and the weekly prayer-meeting of 40.

Central Church. — An old-fashioned prayer-meeting is held on Sunday evenings, with the exception of the evening of communion Sabbath, when a preaching service is held in the auditorium. There was not a vacant seat on Sunday evening, Nov. 3, to listen to the pastor, Rev. C. M. Melden. Two were received on probation and 2 baptized.

Franklin. — The facilities of the new church building are greatly enjoyed. The Sunday evening service is conducted on evangelistic lines. Five were received by letter and 1 on probation, Nov. 3.

South Braintree. — Special services have just closed. The church has been greatly quickened. The Sunday-school gave an excellent harvest concert, Sunday evening, Nov. 3. Three were received from probation.

Holbrook. — The pastor has been granted a much-needed rest. He will spend a month in Philadelphia. The pulpit will be supplied by brethren from neighboring churches. The League held a "social and literary" of a high order, Nov. 11. Rev. Robert S. Moore, of North Easton, read a highly enjoyable paper.

Cochesett. — The pastor is busy in the work. The Sunday-school gave a splendid harvest concert. A course of lectures is in progress.

Hanover. — Rev. Jerome Greer, a student at Boston University School of Theology, has given three years of faithful labor to this charge, with marked strengthening in every line of church activity. T. C. Radoslavoff, a native of Bulgaria, spoke on a recent Sabbath, to the delight of the people. L. S.

New Bedford District.

Taunton, Central Church. — The 75th birthday of Rev. W. H. Stetson, the first pastor of this church, was noted and a gift sent to him as a token of remembrance. Mr. Stetson was stationed here in 1853, and saw the first edifice erected. There were only 13 members at the beginning of his pastorate, but before the year closed there were 40 members and 36 probationers. The increase was partly due to the fact that the Whittenton M. E. Church disbanded and the members very largely united with the Central Church. It still remains true that a gracious revival influence during the winter brought many persons to Christ. Mr. Stetson was on trial in the Conference that year and the next. He received $600 salary, which was a large salary in those days. The Minutes of 1854 show that the First Church, Taunton, had 78 members and paid $800 salary. There were but a few churches that paid the latter sum, and none in the Conference that paid more. Chestnut St., Providence, had 300 members, but paid only $800. The largest church in the Conference that year was Centre Church, Provincetown, with 330 members; salary $600. There are only two of the original members of this church still living here — John W. Thayer and Mrs. Job King.

Fall River Ministerial Association met in the parlors of the Central Congregational Church, on Monday, Nov. 11, to listen to a sermon by Rev. A. J. Coultas, of St. Paul's Church. The secretary is Rev. L. M. Flocken, of Somerset.

Sandwich. — One person was received by letter at the communion service, Nov. 3. Rev. C. N. Hinckley is pastor. Mr. Hinckley recently showed the Boston *Herald* that the Methodist Episcopal Hymnal had possessed "America," both hymn and tune, for twenty-five years, and that we did not need to follow any "example," even the Protestant Episcopal Church.

New Bedford, County St. Church. — The New Bedford *Standard* tells how a little girl of this church, by perseverance, accumulated by her own efforts $5 to aid in supporting the child's bed in St. Luke's Hospital, this city. She is only nine years of age, and her name is M. Etta H. Barnes. She was a year at the work.

Taunton. — The ministers of this city blew a blast on their ram's horns, Sunday, Nov. 10, that was heard by the whole city, whether in church or outside. The ministers had carefully collected evidence, and they unitedly gave the facts to the people. Nothing could withstand the assault. It appears that they are preparing for another blast, and it will undoubtedly make law and order popular. The facts gathered were in reference to houses of ill-repute, Sunday liquor-selling, selling to minors and drunkards, etc. They also showed that the authorities knew all these facts, but had neglected to act. The present mayor was a candidate for renomination, but was severely defeated. The wardrooms were filled and the streets adjacent with eager men, many of whom had not attended a caucus for years. Preaching is not yet obsolete.

New Bedford, Portuguese Church. — At the November meeting of the New Bedford Pastoral Union, Rev. G. B. Nind, the pastor, read a paper on "The Needs of the Foreign and of the Unchurched Population."

Sagamore. — The pastor, Rev. E. E. Phillips, is doing a good work here. By visitation and otherwise, he is trying to increase the interest and attendance at the Sunday-school. On a recent Sunday he preached an excellent sermon from Proverbs 14: 14, administered the communion, superintended the Sunday-school, taught a Bible class, and, after walking five miles, preached again at Ellisville.

Taunton, Grace Church. — The official board has invited the New Bedford District Ministerial Association to hold their next meeting in this church. The invitation has been accepted by Presiding Elder Everett, to whom the matter was left, and the date has been fixed for February 17 and 18.

Somerset. — An increased religious interest here is noticeable. One person was received on probation, Sunday, Nov. 3. Rev. L. M. Flocken is pastor.

Acushnet. — The quarterly conference held Wednesday afternoon, Nov. 6, strongly indorsed the plans of the pastor, Rev. O. A. Farley, for revival services. A series of resolutions were passed pledging the moral and financial support of the official members for an aggressive movement without the aid of an evangelist. Some excellent tokens of good have appeared in this church on spiritual lines in the past few months. The quarterly conference also authorized the thorough repairing of the church edifice, and appointed a committee to collect the funds and see that the work was done.

Cotuit. — Rev. C. E. De La Mater pastor at Cotuit, was married, Oct. 9, to Miss Abbie Louise Holmes, of Brockton. They are now in Utah seeking to benefit Mrs. De La Mater's health. She is making decided improvement, it is reported. Mr. De La Mater has concluded not to return to New England until spring, and has therefore relinquished the work at Cotuit. His present post-office address is Eureka, Utah.

Russell's Mills. — Rev. F. H. Sawyer, of the Boston University School of Theology, supplied very acceptably this pulpit, Nov. 10.

Fairhaven. — The people's service on Sunday nights is becoming more largely attended. The pastor, Rev. W. S. Fitch, is now giving a series of discourses on "Christian Evidences," and by appealing in this way to the thoughtful and serious side of human nature, he is making profound impressions on this community, as a number of newspaper notices show. The musical part of the evening's educational influence is made very delightful by instrumental and vocal selections of high order. This service is rational and spiritual, and the results must be

[Continued on Page 14.]

Scribner's for Christmas

Is full of short stories and pictures. It is a magazine that primarily entertains and incidentally instructs, but does both in a way that fits into the spirit of the holiday season. It fills both the mind and the eye with enjoyment.

The most artistic thing in the Christmas number is "Alma-Tadema — His Career and Work," an elaborately illustrated article by Cosmo Monkhouse.

"Wild Beasts as They Live" is an illustrated article by Capt. J. C. Mollins, Bombay Infantry, vividly describing lion and tiger hunting.

"The Kinetoscope of Time," by Brander Matthews, an original and imaginative piece of fiction, fancifully illustrated by Oliver Herford.

Christmas Stories

Frank R. Stockton has a Christmas love story, which bears a characteristic title — "The Staying Power of Sir Rohan." Its illustrations are quaint and exactly suitable.

A thrilling Detective story by C. E. Carryl, entitled "The River Syndicate," perhaps equaling Sherlock Holmes' best work. Illustrated.

Joel Chandler Harris' characteristic tale of a faithful slave — "The Colonel's Nigger-Dog."

Other Christmas stories are "A White Riot," by Henry Van Dyke, a poetic and imaginative tale of a picture (illustrated); "The Heroism of Landers," by A. S. Pier (illustrated); and "Hopper's Old Man," by H. C. V. Meyers.

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The Sunday School.

FOURTH QUARTER. LESSON X.

Sunday, December 8.

1 Sam. 17: 38-51.

Rev. W. O. Holway, U. S. N.

DAVID AND GOLIATH.

I. Preliminary.

1. Golden Text: *The battle is the Lord's.* — 1 Sam. 17: 47.

2. Date: B. C. 1063, about two years after the last lesson.

3. Place: Ephes-dammim ("bounds of blood"), in the valley of Elah, about fourteen miles southwest of Jerusalem.

4. Connection: 1. David summoned to the court in Gibeah to charm away by his music "the evil spirit" in Saul; 2. His return home; 3. His exploits — killing a lion and a bear, in defending the sheep; 4. The invasion of the Philistines; 5. The insolent challenge of their champion Goliath; 6. David's offer to fight him.

5. Home Readings: *Monday* — 1 Sam. 17: 38-44. *Tuesday* — 1 Sam. 17: 45-51. *Wednesday* — 1 Sam. 17: 1-11. *Thursday* — 1 Sam. 17: 17-27. *Friday* — 1 Sam. 17: 28-37. *Saturday* — Psalm 144: 1-15. *Sunday* — Eph. 6: 10-18.

II. Introductory.

For forty days the Israelites, drawn up in battle array against the Philistines in the valley of Elah, had endured the insolent and blasphemous defiance of the giant of Gath, Goliath, who offered to settle the question of national supremacy by single combat. For forty days the Israelites, having no champion to pit against him, had cowered beneath the insults poured out upon them and their God by this armored human monster. His challenge was now, however, to be accepted — but by no warrior of the host. The youthful David, sent to the camp with some presents of parched corn and cheeses for his brothers and their captain, heard the defiance of the Philistine, inquired into the matter, and, heedless of his brothers' taunts, offered to take up the gage of conflict. He was taken before Saul, who did not recollect his former minstrel in the young man who stood before him, but who was persuaded at length to permit the Bethlehemite to go forth as Israel's champion, and himself clad him in his own armor. This proved an encumbrance, however; and, having put it off, and taking simply his shepherd's weapon of a staff and a sling with five chosen stones, David sallied forth.

The scorn of Goliath on seeing this mere stripling confronting him with his simple accoutrements, vented itself in disdainful epithets and savage threats and curses. David, on the other hand, declared that he came forth with neither sword nor shield, but in the name of the Lord whom the giant had defied; and warned him that he would that day smite off his head, and give the carcasses of the Philistine host to the birds of the air and the beasts of the field — all this for the honor of Jehovah of hosts.

The two combatants approached each other — David running in his eagerness, and fitting a stone in his sling as he ran. At the proper distance he hurled the stone with such force and precision that it buried itself in the giant's forehead. He fell headlong to the ground; and David, standing on his prostrate form, with Goliath's own sword severed his head from his body. The Philistine army were thrown into a panic by the death of their champion and fled, the Israelites pursuing them with great slaughter.

III. Expository.

38, 39. Saul armed David with his armor. — The shepherd lad had none of his own. Saul's first and natural thought after accepting David was to clothe him with defensive armor. He must wear a brazen helmet and a corselet of brass, made of overlapping plates like scales. Girded his sword — a short, straight, broad-bladed weapon, used for thrusting rather than cutting. Assayed to go, for he had not proved it. — David made the attempt to go forth, but he had never before tried armor-wearing, and therefore could have no idea how it hampered his speed and freedom of movement. I cannot go with these. — He felt encumbered and crippled. Put them off. — From the warrior's point of view it must have seemed to Saul the height of folly for David to go forth to meet the Philistine giant, who was armed cap-a-pie and defended with a shield, with absolutely nothing to protect his person; but if David could not wear armor, he must fight in his own way.

He sees they would only hinder him in the fight. It required years of drill to be able to fight effectively in heavy armor. If David had gone in them, he might, humanly speaking, have been defeated and slain. The tremendous advantage of size, weight, weapons, and practice, which the giant had, would have had full play in a close combat. Clothed in heavy armor, David could not use his swiftness of foot (Hanna).

40. Took his staff — either a mere cane, or his shepherd's staff, for the original word is used for either. This was his only visible weapon — at least all that Goliath could see. Smooth stones — that would slip easily from the sling. The brook bed between the armies furnished these. Shepherd's bag . . . . scrip — a wallet of skin, a sort of knapsack for carrying food, frequently alluded to in the New Testament, but only here in the Old. Sling — "a thong of leather or string plaited, broad at the middle, and having a loop at one end by which it was fixed upon and firmly held by the hand; the other extremity terminated in a lash, which escaped from the fingers when the stone was thrown" (Kitto). It was used both by shepherds and warriors. The Egyptians and Syrians used it in warfare, while the Benjamites were so expert with it, even with the left hand, that they could aim their stones at a hair and not miss it. Drew near to the Philistine — to Goliath, who for forty days had come forth daily to offer the gage of battle and to insult Israel.

His height was six cubits and a span (variously estimated from 7 feet 10 1-2 inches to 11 feet 4 1-2 inches). He was armed in full panoply of brass and a coat of mail weighing 5,000 shekels (about 127 lbs.). His spear-head of iron weighed 600 shekels (15 lbs.) and its shaft was like a weaver's beam. Before him marched an armor-bearer carrying his shield. With a voice answering to his form, he demanded of "the *servants* of Saul" to find a warrior to meet him, and proposed that the nation whose champion was defeated should serve the other. He was one of the last of the old race of the Anakim, which Israel had overcome at the time of the conquest, and around whom hung a superstitious terror. His appearance struck dismay into Saul and all his people. He who slew such a foe was to be loaded with riches, freed from taxes and military service, and marry the king's daughter. But no one stirred (Smith and Geikie condensed).

41, 42. The Philistine . . . disdained him — looked with contempt upon his stripling enemy in his unwarlike guise. Here was no "foeman worthy of his steel." The giant felt insulted by David's very youth, and looks, and absence of weapons.

43. Am I a dog? — a common expression of disdain. Did this youth really propose to march up to him and beat him with a stick as he would a cur? Philistine cursed David by his gods — by his own gods. Dagon, Baal and Ashtoreth, according to Ellicott; but Keil, Geikie and others prefer to interpret the words "by David's God," that being a common way of insulting an antagonist in a duel of this kind. Says Keil: "He made use of the name of Jehovah in his cursing, and thus defied, not David only, but the God of Israel."

44, 45. I will give thy flesh. — There is a decidedly Homeric flavor in this abuse. David said — David's retort had no personal bluster in it. He came forth as Jehovah's champion, trusting in the all-powerful Name and assured of victory. The God of the armies of Israel — the same as "the Lord of hosts," a new name "by which the Divine Nature was especially known under the monarchy" (Stanley). It appears frequently in the Psalms.

If we study David to purpose, we shall see that the secret of his courage, his coolness, his heroism, and his power lay in the fact that *God was with him.* He had a sense of a present God of a sort unknown to Saul, little known, it would seem, to the men of his army. In Christian phrase he had *faith*, and this faith took on in war-scenes the form of placid trust, cool courage, the inspiration of heroism. He knew that God had a care for His own glory, and he saw that the hour had come for its manifestation before Israel and before all nations. How forcibly the inference that, with God on their side, they were mighty against the mightiest of their foes!

46, 47. This day will the Lord deliver thee — not merely youthful boasting; David's life was touched with the spirit of prophecy. How circumstantially and precisely he states what he afterwards did! Carcasses of the hosts of the Philistines — an ominous prediction. Not only was Goliath to be slain and beheaded, but the Philistine army which supported him was to be routed and slaughtered. It was not usual in ancient times to bury the dead killed in battle, unless the friends of the dead chose to do so. Their bodies became the prey of beast and bird. All the earth may know, etc. — The result of this conflict would be that Jehovah would be respected among the nations as Israel's God. This assembly shall know, etc. — Both armies were to learn the lesson that when Jehovah vindicated Himself, His champion needed neither spear nor shield.

We want to be reminded as much in the age of mechanical inventions and triumphs as in the age of great barbarism, that the shield and the helmet, and the greaves of brass, do not constitute strength; that the sling and the stone in the hand of one who believes in invisible power are ever the symbols and pledges of victory. If to disbelieve this is to cast off Hebrew old clothes, it is also to put on the most vulgar, worn-out garments of tyranny and superstition; it is to fall down and worship brute force, to declare *that* to be the Lord (F. D. Maurice).

48-50. When the Philistine arose. — He was going to make short work with this audacious youth. What need had he of armor in chastising such a contestant? Why not remove his helmet? David hasted — towards, not away from, Goliath. Stone sunk into his forehead. — David aimed the stone at the only vulnerable spot exposed, and he hit the mark. Fell upon his face — utterly disabled and probably unconscious, but possibly not dead.

All pride comes forth with boldness of forehead; and therefore the wound was on the forehead, the seat of impious effrontery (Wordsworth). — According to the Septuagint the stone passed through Goliath's helmet (Steele). — What needed David to load himself with an unnecessary weapon! One sword can serve both Goliath and him. If Goliath had a man to bear his shield, David had Goliath to bear his sword wherewith that proud, blasphemous head is severed from his shoulders. Nothing more honors God than the turning of wicked men's forces against themselves (Bishop Hall).

51. Cut off his head — as a token of victory. The head was afterwards carried to Jerusalem; the armor of Goliath was kept in David's tent; the sword was hung up behind the ephod in the tabernacle at Nob. The Septuagint preserves at the end of the Psalter a Psalm professing to have been written by David concerning this victory over Goliath.

In David's victory over the champion of the Philistines we may see a faint shadow of the Redeemer's victory over Satan, who for ages has defied the armies of the living God, and from the fall of Adam to the coming of Christ found no one able in his own strength to stand against him (Scott).

IV. Inferential.

1. In God's service we are not all of us qualified to use the same weapons or fill the same stations.

2. God can use the talents we individually possess, if we let Him do it.

3. In our spiritual conflicts we may feel secure if we have "put on the whole armor of God."

4. The threats and curses of the wicked often rebound upon themselves.

5. Faith will enable a man to face the most formidable antagonists, with the assurance of victory.

6. "Each of us has his own giant to fight, and with only God to help and make victory certain. It may be pride, or bad temper, or covetousness, or insolence, or appetite, or some other sin" (Whedon).

V. Illustrative.

1. The honor of God was at issue. Never Puritan went into battle with a loftier inspiration. It was a touch of the same spirit that Cromwell caught when he chose "the Lord of hosts" for his battle-cry at Dunbar, and greeted the rout of his foe with the words of the Psalm, "Let God arise, and let His enemies be scattered!" (Geikie.)

2. David was like a man armed with a rifle, while his enemy had only a spear and a sword. The great danger that besets the Christian is that of attempting to fight with the world's weapons. The worldling will always overcome him when he does so, because the Christian in such armor is not at home. He cannot use it unscrupulously, as the worldling does; and the moment he undertakes to employ it, he seals his own defeat. Let him go forth with the cross of Christ, and with that he will conquer; but if he seek a lower weapon, and try to fight with force of law, or with earthly philosophy, or with mere social expedients, he will inevitably fail (Taylor).

3. The victory over Goliath had been a turning point in David's career. . . . It would seem that David was first Saul's armor-bearer. He then rose rapidly to the rank of captain over a thousand, and was finally raised to the high office of captain of the king's body-guard, second only to Abner, the captain of the host, and Jonathan, the heir apparent. He lived in a separate house, probably on the town wall. . . . His high place is also indicated by the relation in which he stood to the other members of the royal house. . . . Michal became enamored of the boyish champion, and with her, at the cost of an hundred Philistine lives, David formed his first great marriage, and reached the very foot of the throne (Stanley).

Endure! Endure! Life's lesson so
Is written large in sea and earth;
And He who gave us wider scope
Than the dumb things that struggle from their birth,
Sets in our sky a star of higher hope.
— *Francis Turner Palgrave.*

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League Prayer-meeting Topics

December.

Rev. Matthias S. Kaufman, Ph. D.

December 1 — "The Missionary Call." Acts 13: 1-3.

It has been most significantly declared that "God had only one Son, and He was a missionary." This fact imparts a peculiar honor and sacredness to every missionary's call to this sublime work. Since the Christian spirit, in its essence, is the missionary spirit, it follows that in every soul's conversion there is a divine call to labor for the salvation of the world. Paul felt this in some degree when the current of his life was checked so suddenly and turned back toward God.

1. His Preparation. Away into Arabia went this great-souled Apostle. In retirement he laid the foundation for future achievement. Probably much reflection and personal communion with Christ adjusted his mind and heart to God's marvelous method of human redemption. Years thus spent in gathering spiritual energy and momentum were invaluable to him in the practical field.

2. His Specific Call. In the first place this came to him after his conversion, as he tells us in Gal. 1: 15-17. Again in Acts 22: 21 he is represented as testifying to his explicit directions: "I will send thee far hence to the Gentiles."

3. The Interim. The three years of thought and meditation were not sufficient. Years more were spent in preparatory efforts. In Syria and Cilicia the arm and heart of this apostolic reaper were being strengthened for the large fields that were ripening for his sickle.

4. The Call Confirmed by the Holy Spirit. To his home at Tarsus he had gone. It was there that Barnabas found him and led him to Antioch. Here he demonstrated his ability to fell the golden grain. Perceiving this, the Holy Spirit now directs attention to the call already given.

5. The Call Confirmed by the Church. This was done by the imposition of hands. By it Barnabas and Paul were ordained, not to an order, but to a mission. It was the benediction of the church.

VOICES.

1. Christ's commission to each one of us is: "Go into all the world." If not in person, we may all go in our money, prayers and sympathies. When one goes into the well to open out crystal waters, it remains for the rest to hold the rope.

2. Columbus supposed that his discovery was dimly outlined in the prophets. To bring the remote regions of the earth into contact with Christian Europe was to be the triumph of his undertaking.

3. When God took away the only son from the King of the Belgians, then He laid Africa upon his heart. By this new experience he felt called upon to give liberally for the salvation of the Dark Continent. Hence he gave annually $400,000 from his personal fortune.

4. At about this same time Africa was laid upon Bishop Taylor's heart, and our General Conference "turned him loose" on that vast country.

5. In many ways divine voices are calling for more laborers —

"In peopled vale, in lonely glen,
In crowded mart, by stream or sea,
How many of the sons of men
Hear not the message sent from Thee!"

December 8 — "Special Consecration for Missionary Work." Acts 13: 2, 3.

Bow your heads, all Christian people! Bow low before the Lord! His Gospel is to receive a new impulse. This great sin-enveloped, heart-aching world is to feel afresh the pulsations of Divine love. Bow, for humility ever becometh Christ's followers. Bow, if you would be honored with a part in bringing a lost planet back to purity and peace.

1. The Command. By the Holy Spirit this was given to the Antiochian disciples: "Separate me Barnabas and Saul for the work;" "I have called." In these latter words observe both the deity and the personality of the Holy Ghost.

2. Fasting. The new command called for that intensity of religious life which naturally leads to fasting. The church at Antioch being so free from ecclesiastical authority, it is likely that there was no rigid requirement concerning this custom, but it arose out of a yearning impulse for more complete consecration.

3. Prayer. How beautifully natural was the Christian life of these simple-hearted believers! They prayed because they felt the need of prayer and had discovered that by the exercise of this privilege they gained spiritual vitality.

4. Now a special emergency arises. They must part with two of their grandest laborers. For added strength they pray, that they may be able to carry forward the local interests without them; also for the beloved brethren so soon to depart, they implore Heaven's richest grace.

INFERENCES.

1. We may be confident that this ordination service was very orderly, very simple, and attended with spiritual unction.

2. There is an implied promise that in the absence of these two princes in the realm of Christian effort, the home-stayers will prosecute their duties most vigorously.

3. During a portion of the journey John Mark, a nephew of Barnabas, accompanied them. Probably his chief religious duty was to baptize the converts.

BUGLE-BLASTS.

Special consecration! Grand equipment! Thereby is secured a live church at home; thereby we send out flaming heralds; thereby darkness is dispersed by the oncoming tides of Gospel light.

"See from all lands, from the isles of the ocean,
Praise to Jehovah, ascending on high;
Fallen are the engines of war and commotion;
Shouts of salvation are reading the sky."

December 15 — "The First Missionary Journey." Acts 13: 4-10; 14: 27.

Paul, Barnabas and John Mark left Antioch for Seleucia, which was the seaport of Antioch. Here they took shipping to Salamis, a seaport of Cyprus. This island they traversed to Paphos, its capital, and thence sailed to Perga, in Pamphylia. Now they journey to Antioch in Pisidia. Iconium is their next stopping place. Because of persecution they flee to Lycaonia, spending some time, toiling at Lystra, Derbe and the region round about. Revisiting some of the former places, with Attalia, they return to Syrian Antioch, having spent about five years on the journey.

EXPERIENCES.

These were almost innumerable. The few recorded give us only the key to the years of incessant labors and hardships and victories. Among them we find, —

1. Their experience with Elymas the sorcerer. This false prophet set about to counteract the influence of these men of God with the deputy of Cyprus. Paul reading the intent of this "child of the devil," fixed his eyes upon him and condemned him to blindness for a season as a punishment for his subtle mischief.

2. The conversion and probable baptism of Sergius Paulus, the deputy.

3. The departure of John Mark to Jerusalem. His surrendering was evidently no little trial to Paul.

4. Paul's preaching in Pisidian Antioch resulted in many conversions. This, however, excited the envy of the Jews and terminated in the expulsion of the missionaries.

5. More persecutions follow. At Iconium the Jews also drive them away.

6. At Lystra a man who had been impotent in his feet from birth is cured as a result of his faith in Christ, there preached. In this place the people attempted to class Paul and Barnabas with their patron deities, and would have worshiped them. But suddenly they hurled these men from that pinnacle and pelted Paul with stones until they supposed him dead.

GOSPEL BELLS.

The standard has been raised in far-away lands. A new life has come to hundreds of souls. Ring, bells, ring! Ring out Jupiter and Mercurius! Ring out ancient forms of Judaism! Ring out all prejudices! Ring out ignorance and night! Ring in the bright new day of Gospel peace! Ring in the Christ that is destined to reign in universal supremacy! Ring, Gospel bells, ring!

December 22 — "The First Missionary Report." Acts 14: 26-28.

Rejoicing! Immense rejoicing! Paul and Barnabas have returned, and are going to tell all about their long and perilous journeyings. How the people flock to hear them! How eagerly they look up into their faces! How their hearts beat in anticipation! Dull? Nothing of the kind. No "dry-as-dust" report is this one; it is pulsating with life in every utterance. How it stirs new enthusiasm! Faces beam with joy; eyes are moist with grateful tears.

ENCOURAGEMENTS.

1. Four churches had been organized, certainly, and perhaps more.

2. Everywhere the Gentiles had been ready to receive them.

3. It was clearly demonstrated to their minds that God had made faith, and not circumcision, the ground of admission to His kingdom.

4. They were more than ever of the mind that the whole earth was to be redeemed.

DISCOURAGEMENTS.

1. These were, doubtless, dwelt upon very lightly. It was not like either of the great missionaries to rehearse their trials. Hindrances there were, but these only spurred them to more energetic effort.

2. The persecutions growing out of narrowness, envy and prejudice were often temporarily discouraging.

3. The unfaithfulness of John Mark and the fickleness of the people were occasions for sorrow.

THE MIRROR.

This report shows, —

1. That the Gospel will sustain God's workers however great their discouragements.

2. That mission workers may hold out faithfully, although opposed on every hand.

3. That the promise, "Lo! I am with you alway," will be fulfilled in the most trying experiences.

4. That some organization is necessary to hold believers together and give efficiency to their labors.

5. That all men, however sinful, may enter the Gospel doors.

TROPHIES.

1. A man who was called "the very devil of the settlement" in Samoa, was converted and so changed in appearance as well as life as scarcely to be known by former associates. Ten years afterwards he was a native preacher.

2. A ferocious man on a battle-field coolly severed the head from an antagonist, when the thought came to him: "What if that had been myself?" He became penitent at once, found pardon, and for years was a most energetic Christian worker.

3. Christ's blood purchased Paradise for the thief on the cross. Whosoever *will*, anywhere on this globe, may come to Christ.

December 29 — "The Council at Jerusalem." Acts 15: 1-29.

1. The Occasion. The first converts to the new faith were Jews. Unfortunately, however, they retained their old prejudices with their new faith. Some of these came from Judea to Antioch and taught the Christians there that unless they would become circumcised they could not be saved.

2. The Necessity. These new-comers were very influential, because they represented the Jerusalem Church. However, Paul and Barnabas at once dissented from their teachings and had quite a spirited dispute over the question.

3. A Committee of Inquiry is sent to Jerusalem. The whole Christian community had a voice in the selection of this body of investigation.

4. At the Proceedings of this Council James was the presiding officer. Peter, Barnabas and Paul made characteristic speeches. A nut-shell summary of their arguments is that no Mosaic rite is necessary to human salvation. James closed the session with a conciliatory address.

5. The Official Letter. This set forth the conclusion of the synod. With the exception of four specified abstinences, it gave the fullest possible liberty to the Gentile Christians.

DISCORDS.

1. It is said that when cranes fall out among themselves, they fight each other so savagely that they are beaten down, and hence are easily captured while engaged in such struggles.

2. When bees strive among themselves it is said to be indicative of the queen's intended departure. How is it when discord enters the Christian hive?

3. What more appropriate lesson for closing this topic and closing the old year than is taught in the following story? — An old Scotch elder fell into a dispute with his minister at an elders' meeting. He said some things that nearly broke his pastor's heart. The meeting closed, and both went to their homes. Next morning the elder's wife said to him: "Ye look sad, John; what is the matter with ye?" "Ah," he replied, "you would look sad, too, if you had such a dream as I had. I dreamed that I had been at the elders' meeting and had said some hard things and grieved the minister; and when he went home I thought he died and went to heaven; and I thought afterward that I died, too, and went to heaven; and when I reached the gate, out came the minister, and extended his hand to take mine, saying, 'Come along, John; there's nae strife up here. I'm happy to see ye.'" Immediately the elder went to his minister to beg his pardon, and to his surprise found he *was dead*. The elder was so stricken with his terrible blow, that two weeks after he also died. Would it be at all contrary to our conceptions of truth, to conclude that the dream was realized, and that at heaven's gate the elder was greeted by his minister with the kind words: "Come along, John; there's nae strife up here?"

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THE CONFERENCES.

[Continued from Page 13.]

beneficial. Mr. Fitch is to be congratulated on his success.

North Truro.—Rev. Seth H. Beale, of Camden, Me., was the first pastor of this Union Church, and was present on a recent Friday evening and made some very interesting remarks. Fifty-five years have passed since he first came, and it is fifty-three years since his last visit.

Bourne.—The "Your Own Birthday party," given by the Juniors, netted $50, and was a great entertainment. Nov. 6, Hon. G. W. Penniman, of Brockton, gave a lecture on "National Life and Independence" in the Town Hall. Rev. J. G. Gammons, on being called upon, gave a forcible address on the same line.

Fall River.—The District Epworth League convention was held in the First Church, Tuesday, Nov. 12. About one hundred delegates were present. The exercises were very interesting, and the hospitality of the church and the union Leagues of the city were very generous. Rev. R. E. Schuh, of Cottage City, read a paper on "Proper Function of the Devotional Meeting;" W. R. Hammett, of Whitman, one on "Reports to the Cabinet and Quarterly Conference;" G. W. Merrill, of New Bedford, gave an address on "Value of the Literary Department;" Mrs. Fay M. Newland, of Plymouth, read a paper on "An Opportunity for Culture;" and Miss E. J. Whiting, of Taunton, one on "Training of Younger Members." In the evening, Dean Buell, of Boston School of Theology, gave an address on "The Coming Emergency." There was some fine singing during the day and evening, and the large chorus in the evening was very inspiring.

The officers elected were: President, Rev. B. F. Simon, of New Bedford; vice-presidents, Mrs. Franklyn Howland, Acushnet, Mrs. H. H. Miller, Fall River, Miss Alice Davis, Taunton, H. L. Chipman, Sandwich; recording secretary, H. L. Johnson, Plymouth; corresponding secretary, Miss E. J. Whiting, Taunton. Mrs. R. S. Douglass, of Plymouth, who has done pioneer and heroic service in building up the District League, declined to serve longer as corresponding secretary. Resolutions recognising her valuable services were passed. KARL.

New Hampshire Conference.

Dover District.

At *Amesbury*, Rev. J. E. Fischer, a local elder living at Wickford, R. I., within the bounds of the N. E. Southern Conference, assisted the pastor, Rev. D. E. Miller, in a series of meetings from Oct. 27 to Nov. 12. He preached eighteen sermons, gave four Bible readings, held three afternoon young people's meetings, gave one missionary address, and held two evangelistic services with the Sunday-school. He is a clear, forceful preacher, an excellent soloist and leader of congregational singing. He is not sensational, but is judicious in his selection and treatment of themes and in his methods of work. He is untiring and persistent in his efforts. Doubtless as many as thirty persons asked prayers, counting all the young who showed an interest. How many were converted we may not be able to say, but some gave evidence thereof. The church is greatly quickened, and attended the meetings in large numbers. A healthy and harmonious feeling prevails. The Epworth League rendered most valuable assistance by holding preliminary services before each evening meeting. Every one seemed ready to do his part. Eighteen different persons led these meetings, and as many more could have been found for such duty. Some members of the church who have been silent for years have become active, and many are awakened.

Exeter Methodism is enjoying a good spiritual uplift. Rev. J. H. Emerson, having baptized 5 persons, received 12 on probation, 4 by letter, and 5 in full, Nov. 3. Revs. Hooper, Fogg and Rood have been the special ministerial helpers of the pastor in this work.

Pastor A. S. Buzzell, at *Tuftonboro*, inclines to accept an invitation to go elsewhere to exercise his gift in the ministry, and this field will be open to some other worker for the rest of the year after Thanksgiving.

Many will sincerely mourn with *St. Mark's, Lawrence*, the untimely death of impulsive, generous-hearted Sam. Furneaux, whose saintly wife has been for months a sufferer with a tumor from which capital surgery has just now succeeded in relieving her. She returned from the hospital on Thursday, Nov. 7, and on Sunday morning her husband suddenly left her for that country where none shall say, "I am sick." That God may effectually aid a stricken church and comfort the sorely afflicted household, let us all pray.

Rev. B. O. Campbell, formerly with us and still one with us in spirit, sends greeting to the friends and brethren from his post in Concepcion, Chile, and asks kindly and prayerful remembrance of the workers in that land, rich in priests, but spiritually in deepest poverty, that success in soul-winning may there crown all the efforts of God's messengers.

A good interest prevails at *East Rochester*, Rev. E. S. Coller, pastor. Two have lately started and one has been received into the church from probation. Both pastor and people are united in the work of saving souls. The vestry has lately been repaired and new lights put in, making it, as a number have said, better than it was when the church was first built.

Newfields and *Newmarket* have been for a few days united in special meetings at the Grant school district, so-called, with Mr. Bell, of Amesbury, in charge. A grand spiritual uplift has been realised, and fifteen souls give evidence that they have passed from death unto life. Mr. Bell will continue services for the present at Newfields, and this live company of workers earnestly look for a vital translation of the word in humanity.

The death of Dr. Pike is sincerely mourned, and his loss is greatly felt in this community where so much of his life has been seen and the pervasive influence of a good man's spirit has been manifest. The afflicted household finds comfort in the memory of the noble manhood, genuine Christianity and helpful Gospel ministry of their loved one gone before. G. W. N.

Concord District.

Moultonboro.—The barn put in good order, a new extension to the parsonage replacing the old, an enlarged pantry with a new window and conveniences, the water brought into the house from the well by means of a pump, are things that here give comfort to the pastor and his wife, especially to the latter. Unity and prosperity are in this church. Some depletion by removals and death has occurred here in recent years, but those long here, and some young persons reared and converted here, are caring for the temporal and spiritual interests of the church. Revival power is needed. The pastor and some of the people, by consecration and prayer, are getting ready for and expecting it.

South Tamworth.—Evangelist Green and wife, of Revere, Mass., have been aiding Pastor Hammond in a series of meetings for three weeks. The church has been quickened, and twelve souls have given evidence of conversion from "the error of their ways" to walk in the paths of purity and peace. By the burning of Morrill & Smith's mill, uninsured, considerable property was lost and the income of many stopped. This will make it difficult to meet the current expenses of the church, but pastor and people are still hopeful.

Centre Sandwich.—The spirit of enterprise that expended, two years ago, about $4,500 in improving the church edifice and furnishing it with a new organ, is still here, and has recently been made manifest in improvements on the parsonage. The old extension has been removed and a new enlarged one built, affording an additional bedroom above and three good rooms below (unlike the old ones), and on a level with the main house. The pastor, Rev. J. Simpson, and his wife are pleased and happy, as they should be, with this evidence of the interest of the people in their comfort and work. They are laboring together for the upbuilding of the kingdom of heaven in this old and staid, yet progressive, community. Dr. A. J. Church spent a Sabbath here recently. He was pastor of this church thirty years ago, and indicated his willingness to return in that relation.

West Thornton.—Pastor Tisdale has arranged for a series of meetings, commencing Nov. 16, in which he has the aid of Rev. W. H. Prescott, an evangelist and member of the Kansas Conference.

Plymouth.—On the occasion of the last visit of the writer to this town, he found Sheriff Brown, County Solicitor Adams, and Lawyer Burleigh in the vestry, and he was informed that the Grand Jury was already convened in the court house. But it soon transpired that these things had no relation to the infliction of any pains or penalties on any person present, but these officers were there to do justice to the chicken-pie supper annually given and enjoyed by this people. Musical and literary exercises followed. The social life of the church, in the commingling of all ages, found pleasant expression, and, so far as one onlooker could perceive, without harm to its spirituality. The reports of the pastor, Rev. G. W. Dorr, to the quarterly conference showed vigor and prosperity in all departments of church work. Resolutions of respect for the character and worth of Sister S. M. Mason, deceased, and long recording steward, were adopted and ordered entered in the records of which she was long keeper and custodian. S. C. K.

Vermont Conference.

St. Johnsbury District.

Hardwick.—Ten persons have already been received on probation from the revival meetings, conducted by Pastor Smithers, and it is expected that five more will come in at the next communion. The church membership was also greatly quickened.

Greensboro Bend.—Pastor Parounagian has been visiting and preaching at Barton Landing.

Coventry.—Rev. P. N. Granger preached and administered the holy communion recently, Nov. 17 there was a thanksgiving concert in the church.

Barton Landing.—Revival meetings have been conducted by Pastor Rowland, assisted by Revs. S. C. Johnson, of Sheffield, and M. B. Parounagian, of Greensboro Bend. The interest has been good.

Lyndon.—A new Murkland furnace has been put in the church, the building also having new front steps and a new drain.

Lyndonville.—Pastor W. C. Johnson was recently the happy recipient of a pound party.

East Burke.—Pastor Austin is being assisted in special meetings by Revs. Geo. O. Howe, of Island Pond, W. C. Johnson, of Sheffield, and S. S. Brigham, of Underhill. Several conversions have already occurred, and the interest is increasing. The pastor is earnest and untiring in his efforts to save souls, and the outlook seems bright.

Rev. C. P. Taplin.—Not only at East Burke and Plainfield where he recently served faithful pastorates, but throughout the district where he was well known, the sudden death from heart disease of this brother will be mourned.

Plainfield.—Pastor Farrow has been lecturing in Bellows Falls and elsewhere, and is now spending a few days in Boston. The services last Sunday morning were conducted by the W. H. M. S. The Ladies' Aid Society is at work for a fair to be held in December. The children are busy filling missionary boxes given them by the pastor. Mrs. Carrie Blaisdell has been bereaved by the loss of her only son.

Barre.—A genuine normal class of fifteen members has been formed; others are expected to join soon. Hedding Church expects to unite with some of the other churches of the city in union evangelistic services in March, Evangelist J. H. Weber having accepted an invitation to conduct the meetings.

Montpelier Seminary.—At last the suspense is over. Twenty cases of typhoid fever have been reported to date, some of them quite serious. Two of the teachers and the steward have been among the victims. It is easily imagined that the anxiety of the principal and trustees was intense while the epidemic was in progress. But no case has as yet proved fatal, and most of the parties are slowly recovering. No new cases have developed since Nov. 1, and the spread of the scourge seems to have ceased. There is great rejoicing over the discovery of the cause. Early in the term a young student came to the school from the mountains where he contracted the fever which broke out in his system at the Seminary. It is now believed that all subsequent cases came from this in the following manner: A year ago the trustees put some plumbing into the boarding-house, and made connection with the sewer. The plumbing was expensive, up to date; and, so far as can be ascertained, all right. But the sewer, which was a new one built by the city for the institution, was of insufficient grade, and had no water running into it to flush it. The first case furnished the germs, the sluggish sewer the culture-bed for the propagation of additional germs, and the sewer vents and plumbing means for the transit of these new germs back to the building. But the City Council has voted to *immediately* relay the sewer, to provide water for perpetual flushing, and to meet all the requirements of the State Board of Health. The Seminary authorities will make any necessary changes in the plumbing, thoroughly disinfect and renovate all rooms occupied by typhoid patients, and do all that the most scrupulous could desire to remove every possible semblance of danger. Under ordinary conditions there is no more healthy place in the State than Seminary Hill. The fact that, while one case in six of typhoid fever is usually fatal, no *deaths* have thus far resulted, speaks volumes in favor of the normal healthfulness of our location and buildings. As was the case at Wesleyan two years ago, the cause has been discovered, and no more danger need be apprehended. There has been no school since Oct. 26, but the fall term will resume Dec. 3, the calendar for the remainder of the year being as follows: Fall term reopens Dec. 3, and closes Dec. 27; winter term opens Dec. 31, and closes March 20; spring term opens March 31, with commencement June 25. By this arrangement the school year will lack but two days of being as long as that of last year. RETLAW.

East Maine Conference.

Rockland District.

North Palermo.—Courage and enthusiasm mark the work at this point. Nov. 1, 2 were baptized.

Montville.—A fine audience was present at the quarterly service, Nov. 3, notwithstanding a light snowstorm the night before. Although some are about discouraged, we expect a "work of grace" in this place in the "not far future."

Searsmont.—Pastor Bridgham and his excellent wife are in labors abundant. A gracious quickening has come to the church, and conversions are expected. Six were recently baptized at North Appleton.

Round Pond.—We miss many "old-timers" here. Not one of the three Yates brothers was able to attend quarterly service, Nov. 10. This fact, added to the loss of Mr. Erskine and the Messrs. Leeman, with the removal of Mr. Couch, gave an old pastor a lonesome feeling. But the work goes on.

Bristol Mills.—Nov. 17, the pastor baptized 4.

Bremen.—With Conference studies and four preaching appointments, the pastor is making himself useful and having a good time. There have been several conversions at Dutch Neck.

Friendship.—Three received on probation and 2 to membership, is the quarterly report. All local claims are paid to date, and nearly all

[Continued on Page 20.]

DIE

NONE SUCH

MINCE MEAT

Two large pies are made from each package of None Such Mince Meat. For sale by all Grocers. Be sure you get the None Such—avoid imitations.

MERRELL-SOULE CO., Syracuse, N. Y.

A TERRIBLE RECORD.

An Appalling Increase of Weekly Mortality.

Deaths by Heart Failure and Heart Disease.

In the Rush of Life Something Should be Taken

To Keep Nerves Strong, Heart Action Vigorous.

Dr. Greene's Nervura the Best Remedy in the World.

The death of So and So from heart failure is becoming a common announcement. Such occurrences are of appalling frequency. Hardly a day passes that some successful merchant, or noted business man, some distinguished professional, or some leading society lady does not succumb to this distinctive archer, and the community is filled with gloom and dismay at the suddenness of their deaths. We hear of the death of prominent people, but how many thousands of people in the ordinary walks of life die daily of the dreaded nerve weakness of the heart.

That great organ is the motive power. It moves the whole system. Once it fails and all is over. And how quickly it ceases; how unexpected the end! It comes like a thief in the night; its approach is not heard. Whose turn next? Who can tell? Not the wisest of us all. How important, then, that we should try to stay its progress; that we should keep the heart and nerves which control its action steady and vigorous.

How can it be done? Only by strengthening and vitalizing the heart and the nerves which control its every beat, the mighty power which gives it tone and vital health. Many thoughtful minds have labored to discover some energizing element — some product of nature to prevent the waste and keep this organ in its naturally healthy condition. In this search the intelligent and patient labors of one scientific physician have been crowned, after years of effort, with eminent success. His grand discovery, Dr. Greene's Nervura blood and nerve remedy, is pre-eminently the best heart remedy, the medicine which always restores a strong, vigorous and healthy heart action. If you have a weak heart, or fear that its action is not as strong as it should be, lose no time in using Dr. Greene's Nervura blood and nerve remedy. The symptoms are plain — headache, dizziness, strange, faint feelings, sinking at the pit of stomach, fluttering in the chest, nervousness, restless,

MR. GEO. VANNAH.

sleepless nights with dreams, sense of anxiety or foreboding. There may or may not be pains in the chest. If any of these symptoms are present, take Dr. Greene's Nervura blood and nerve remedy at once. Use this remedy of wondrous power in time and you need have no fear of sudden death from weak heart and heart failure.

Follow the example of Mr. Geo. Vannah of Damariscotta Mills, Me., who says: —

"Nearly ten years ago I began to have what the doctors called heart trouble, and up to the present time it has been growing worse. It was so bad I was actually afraid to go to sleep at night, and many times during the night it would seem to me that I was dying and could not live five minutes longer. I employed three of the best doctors, but got no relief whatever, and as a last resort I thought I would try Dr. Greene's Nervura blood and nerve remedy. I have only taken one bottle and am now on the second and the heart trouble has been entirely removed.

"I was so pressed for breath at times that I could not work but very little. The trouble is all gone and I can now sleep and rest as well as I ever could in my life. Before I began taking the Nervura, what sleep I did get did me but little good, I was troubled so much with frightful dreams; but I thank the Lord for Dr. Greene's Nervura, as I can now sleep all night and feel refreshed in the morning. I have talked with several persons who are similarly afflicted as myself, and would recommend to one and all, do not hesitate longer, but give Dr. Greene's Nervura blood and nerve remedy a trial and be convinced of its curative powers."

Walter E. Vannah of the same town verifies the above testimonial as he says: "I can truthfully certify that the above statement of Mr. Vannah is positively true in every sense of the word."

This is not an isolated instance. Thousands of people throughout the world have also been saved by Dr. Greene's Nervura, the great blood and nerve remedy. Heart disease does not select its victims; it may strike you at any moment. Nourish and strengthen your vital powers to resist its onslaught by taking this wonderful medicine. Remember this great remedy is the discovery of the successful specialist, Dr. Greene of 34 Temple Place, Boston, Mass., who adds to its value by allowing all who use it to consult him personally or by letter, free of charge.

GREAT OPPORTUNITY TO MAKE MONEY.

I have had such splendid success that I can't help writing to you about it. I have not made less than $5, and some days $15 to $25. I am really elated, and can't see why others do not go into the Dish Washer business at once. I have not canvassed any; sell all my washers at home. They give such good satisfaction that every one sold helps to sell many others. I believe in a year I can make a profit of Three Thousand Dollars and attend to my regular business besides. When a Climax Dish Washer can be bought so cheaply, every family wants one, and it is very easy selling what everybody wants to buy. For particulars address the Climax Mfg. Co., Columbus, Ohio. I think any lady or gentleman, anywhere, can make from $5 to $10 a day. I would like to have your readers try this business, and let us know through your columns how they succeed. The best thing about it is the Climax Mfg. Co. do not ask for any pay until you have the Dish Washers sold.

Church Register.

HERALD CALENDAR.

Epworth League College Day, Nov. 29
Itinerants' Institute at Mechanic Falls, Me., Dec. 3-5
Rededication at Wayne, Me., p. m. and eve., Dec. 12

Conference.	Place.	Time.	Bishop.
New Eng. South'n,	Fall River, Mass.,	April	1, Foster
New York East,	New Haven, Conn.,	"	1, Merrill
New York,	New York city,	"	1, Ninde
New Hampshire,	Lawrence, Mass.,	"	1, Fowler
Maine,	Auburn, Me.,	"	8, Merrill
New England,	Springfield, Mass.,	"	8, Foss
Vermont,	Barre, Vt.,	"	8, Fowler
East Maine,	Oldtown, Me.,	"	15, Merrill
Troy,	Gloversville, N. Y.,	"	15, Fowler

Money Letters from Nov. 11 to 25.

E E Abercrombie. Mrs J H Brown, Sadie P Barrett, J A Bowler, A M Bradbury, E Clemens, E F Clark, Mrs Geo Cramer, E S Collor. Dauchy & Co. H D Deets, Mrs H F Davis. Wm H Earle. G W Fales. J H Gaylord, C W Gallagher. G H Hastings, S H Harran, C N Hinckley, H B Haskell, Thomas Haworth. Z S Ingalls. John Kenworthy, E J Kellogg, J G Keith. C H Lincoln. Mrs G Millard, W T Miller, Miss M A Munroe. F C Norcross, W M Nason, Mrs I Newhall. W T Prosser, O C Poland, Carrie M Poole, M E Pease. W P Randall. H A Ridgway. N C Stone, Mrs A H Scudder, Mrs E F Strickland, Mrs Sarah Shaw, E Smith, Mrs G Severance. Mrs Cyrus Thaxter. B J Wyckoff, J A Weed.

Y. W. C. A. — The regular meeting of the Young Women's Christian Association will be held in Berkeley St. building, Monday, Dec. 2, at 11 a. m.

THE EPWORTH LEAGUE SCHOOL OF METHODS will meet at First Church, Temple St., Saturday, Nov. 30, at 3 p. m.

ITINERANTS' INSTITUTE, MAINE CONFERENCE. — The Class of FIRST YEAR will be examined on Miley at 10 a. m., Tuesday, Dec. 3; on Fisher, at 9 a. m., Wednesday, Dec. 4; on Harmon, at 10.30 a. m., Wednesday, Dec. 4. F. C. ROCKEL, for Com.

W. H. M. S. — A District Meeting of Eastern Division, Boston South District, at Natick, Tuesday, Dec. 3, morning and afternoon. Basket lunch. Ladies desiring use of mileage ticket will be at Boston & Albany station in time for train about 9 30 a. m. Let each Auxiliary on the district be fully represented.

Mrs. CHAUNCEY A. JACOBS, Pres.
Mrs. EDWARD L. HYDE, Sec'y.

EAST MAINE ITINERANTS' INSTITUTE at Grace Church, Bangor, Dec. 3-5. Will members of the committees and classes let me know IMMEDIATELY the time of their arrival and at what point they will take the train? Half rates have been secured on the Maine Central and Bangor & Aroostook lines, but the point of departure must be known. On steamer Emmeline, Rockland to Bucksport, half rates are regularly accorded to clergymen. Brethren coming from the vicinity of Rockland, Machias, etc., will secure reduced rates at Bucksport and Bar Harbor to Bangor on the Maine Central, reaching these points by the most convenient boats or other means of travel. Students will please bring books on which they are to be examined, stationery, etc. On arrival in Bangor, if not already assigned for entertainment, report at 269 Union St., or 90 Essex St. H. E. FOSS, Pres.

thanks

If all those who live and are strong by Scott's Emulsion should give thanks today, what a great shout would arise! Both Americas, Europe, Asia, Africa and all the islands of the seas would be singing in the grand thanksgiving anthem! The English of it would be: "How good it is to have the strength and beauty of health! How good is **Scott's Emulsion!**"

SCOTT'S EMULSION has been endorsed by the medical profession for twenty years. (*Ask your doctor.*) This is because it is always *palatable*—always *uniform*—always *contains the purest Norwegian Cod-liver Oil and Hypophosphites.*

Put up in 50 cent and $1.00 sizes. The small size may be enough to cure your cough or help your baby.

"Just as good" is never as good as

Scott's Emulsion.

Marriages.

HEYN — BLANK — In Boston, Nov. 22, by Rev. Charles Parkhurst, D. D., Emil A. Heyn and Marie P. Blank, both of Rockville, Conn.

McFADDEN — CORDREY — In Moro Plantation, at the parsonage, Nov. 13, by Rev. G. J. Palmer, James H. McFadden and Annie E. Cordray, both of Merrill Plantation, Me.

TURNER — PENLEY — In Norway, Me., Nov. 20, by Rev. F. Grovenor, Ernest L. Turner and Isadore S. Penley, both of N.

ROBINSON — ULMER — In Cushing, Me., Nov. 20, by Rev. W. H. Mallitt, Herbert V. Robinson and Rosa L. Ulmer, both of C.

PRATT — HINKLY — In Bowdoinham, Me., Nov. 23, by Rev. C. B. Springer, George D. Pratt and Georgie Emma Hinkly, both of B.

Deaths.

FERNALD — In Portland, Me., Nov. 13, Nathaniel Scribner Fernald, aged 58 years and 11 months.

MEETING OF PREACHERS' AID COMMITTEE, Monday, Dec. 2, in Historical Room at 2 p. m. A full attendance needed. J. H. MANSFIELD, Sec.

BOSTON NORTH DISTRICT W. H. M. S. will hold a meeting at Trinity Church, Charlestown, Wednesday, Dec. 4. Sessions at 10 30 a. m. and 2 p. m. Addresses by Miss White on the "General Work," Mrs. Conte on the "Italian Work in Boston," and Dr. Dorchester on "The Indians." Basket lunch.

All street cars pass near the church, except Bunker Hill and Lynn and Chelsea. Leave cars at Wood St.

E. C. P. SKENN, Dist. Sec.

POSTPONEMENT. — On account of the Itinerants' Institute being held at Mechanic Falls, Dec. 3-4, the rededication of the M. E. Church at Wayne, Me., will be deferred to Tuesday, Dec. 10, when the program as previously announced will be carried out.

C. A. LAUGHTON, Pastor.

W. H. M. S. — A meeting of the auxiliaries of Boston East District will be held at the Malden Centre Church, Thursday, Dec. 5. Morning session at 10 o'clock, when all auxiliaries are expected to report. The Mite-box work and Jewel work will be presented; also a report of the meeting at Columbus, Ohio, is expected.

Afternoon session at 2 o'clock. Prof Harriette J. Cooke will speak of the Medical Mission, Mrs. Clark of the Immigrant Home work; also other good speakers. Auxiliaries are urged to send large delegations. Basket lunch. All are cordially invited.

MRS. LLOYD A. SANBORN, Dis. Sec.

QUARTERLY MEETINGS.

LEWISTON DISTRICT — FOURTH QUARTER.

DEC.

18, Buckfield;
19, Rumford Falls;
20, Rumford Centre;
21, 22, Andover;
23, 29, Mechanic Falls;
31, Lisbon Falls.

JAN.

1, Lisbon;
2, N. Auburn;
5, Turner;
4, 5, W. Paris;
6, Berlin, N. H.;
9, Gorham, N. H.;
10, W. Bethel;
11, 12, a m, Bethel;
12, eve, 13, Lock's Mills;
13, Newry;
14, Bryant's Pond;
18, 19, a m, S. Paris;
19, eve, 20, Norway;
18, 19, Bolster's Mills, by P. Grovenor;
24, N. Norway;
25, S. Waterford;
26, a m, Sweden;
26, p m, Fryeburg;
26, eve, 27, Stow.

FEB.

1, 2, a m, Conway, N. H.;
2, p m, 3, N. Conway, N. H.;
5, Hiram;
6, W. Baldwin;
7, N. Baldwin;
8, 9, a m, Bridgton;
9, eve, 10, Naples;
15, 16, Oxford & Welchv'le;
23, a m, 24, Auburn;
23, eve, 25, Lewiston;
27, S. Auburn.

MARCH.

1, 2, Harpswell & Orr's Is'd;
3, Chebeague;
4, Long Island;
7, 8, a m, Bath, Beacon St.;
8, p m, 9, " Wesley Ch.;
8, eve, 9, p m, W. Bath;
10, W. Cumberland;
11, Yarmouthville;
12, E. N. Yarmouth;
14, 15, Cumberl'd & Falm'th;
17, 18, Empire & Minot;
21, 22, Durham & Pownal;
28, 29, Bowdoinham.

APRIL.

4, 5, Brunswick.

Brethren are requested to present written reports, using the printed forms which will be forwarded to each pastor. Do not fail to take the collection for General Conference expenses.

J. ALBERT COREY.

Cotton States and International Exposition, Atlanta.

Prospectus of the Congress on Africa.

The "Congress on Africa," which is to be held in the city of Atlanta, Dec. 13-15, in connection with the Exposition, under the direction of the "Stewart Missionary Foundation for Africa in Gammon Theological Seminary," presents a program of remarkable interest and importance. The following notable Africanists, travelers, natives and missionaries have definitely arranged to be present and take part in the Congress. Large delegations from numerous Conferences and educational institutions have planned to attend. A cordial invitation to be present is extended to all who are interested in the civilization and redemption of the Dark Continent.

Among the noted scholars and travelers who have agreed by positive and specific promise to participate in the Congress, are:—

Mr. Cyrus C. Adams, one of the editors of the New York *Sun*, and the leading Africanist of America, who will speak on "Some Results of the African Movement." He will also give a lecture, illustrated by a series of original slides, on "New Things we have Learned about Africa."

Heli Chatelin, who has had a wide range of practical experience in Africa, and whose folklore and philological studies have made him noted among Africanists, will be present and read three papers: 1. "A Bird's-eye View of African Tribes and Languages." 2. "African Slavery: Its Status; the Anti-slavery Movement in Europe; What Can and Ought to be Done by Americans for the Relief of African Slaves?" 3. "Need of Christian Companies for Promoting Legitimate Industry and Commerce in Africa: The Demand; The Possibilities Offered in America; Scheme of Practical Work."

Dr. E. W. Blyden, ex-president of Liberia, and the most learned Negro author in the world, will present a paper on "Africa and the Future of the Negro Race." Orishetukeh Faduma, of the Yoruba Tribe, who attained distinction as a student in the schools of Sierra Leone, and afterwards graduated from the London University, will be a notable figure at the Congress, and will speak on "Success and Drawbacks of Missionary Work in Africa by an Eye-witness;" and on "Religious Beliefs of the Yoruba People in West Africa." Mr. T. Thomas Fortune, editor of the New York *Age*, will speak on "The Nationalization of Africa." Dr. Jos. E. Roy, chairman of the World's Fair African Congress, will give his famous illustrated lecture, "Africa and America." Dr. Carroll, editor of the *Independent* and superintendent of the U. S. Census of Churches, will send an important statistical paper on "The Negro in his Relations to the Church," and one on "The American Negro in the Twentieth Century." Dr. Alexander Crummell, author, and rector of the leading Episcopal Church among the colored people of Washington, D. C., who has traveled extensively in Africa, will speak on "The Absolute Need of an Indigenous Missionary Agency for the Evangelization of Africa," and on "Civilization as a Collateral and Indispensable Instrumentality in Planting the Christian Church among the Heathen." Hon. J. H. Smythe, of Richmond, ex-Minister to Liberia, will speak on "The African in Africa and the African in America." Other leading speakers who will be present and participate in the Congress are Rev. Dr. E. W. S. Hammond, editor of the *Southwestern Christian Advocate*, on "Africa in its Relation to Christian Civilization;" Rev. Ross Taylor, editor of *Illustrated Africa*, on "Industrial Missions in Africa;" Bishop H. M. Turner on "The American Negro and his Fatherland;" Dr. J. W. Hamilton, on "Occult Africa;" Dr. M. C. B. Mason, on "The Methodist Episcopal Church and the Evangelization of Africa;" Dr. J. W. E. Bowen, on "The Comparative Status of the Negro at the Close of the War and Today." Dr. J. C. Hartzell will furnish a paper on "Africa in America and Beyond the Seas." Hon. W. J. Northen, of Georgia, will preside at one of the sessions and also speak.

Bishop J. W. Joyce, of Chattanooga, Bishop W. W. Duncan, of South Carolina, Bishop Gaines, of Atlanta, Bishop Helsey, of Augusta, Bishop Harris, of North Carolina, will be present and take part in the deliberations of the Congress. Rev. John Braden, D. D., Rev. E. M. Cravath, D. D., of Nashville, Pres't. Council, of Alabama, and other leading educators, will open the discussions on the papers and addresses which will be grouped according to subjects. IMPORTANT STATISTICAL PAPERS from the leading American and Foreign Missionary Societies operating in Africa, will be a feature of the Congress. A MUSEUM of African fabrics and curios, and over two hundred STEREOPTICON VIEWS will be used for illustration.

Further information, with detailed official program, may be had by addressing President W. P. THIRKIELD, Gammon Theological Seminary, Atlanta, Ga.

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Contributions from children and their friends for the proposed "Children's Monument" to the late Eugene Field, may be sent to *The Record*, 181 Madison Street, Chicago.

— Dr. J. B. Young, editor of the *Central*, thus characterizes the late Dr. Keen: "Dr. Keen in his later years of work possessed remarkable fervor and unction. Although advocating the privileges of a higher life of faith and joy, yet he kept himself, his methods and utterances, free from all taint of fanaticism, cant or crankery, and won the hearts and the judgments of multitudes of people in all sections. He was a genial, brotherly, cheery spirit, a lover of the Word, apt to teach, and a preacher of no mean power."

W. F. M. S. — The Framingham District Association of the W. F. M. S. met at *Marlboro*, Wednesday, Nov. 6. Mrs. Sweetser, of Marlboro, conducted the devotional exercises at the morning session. Reports were received from fourteen auxiliaries and bands; two new auxiliaries were reported. An interesting report of the recent annual meeting of the Branch was read by Mrs. Candlin. The question, "How shall Our District Meetings be Made Most Profitable?" was discussed. Extracts from Mrs. O. W. Scott's paper, "With All Your Minds," read at the annual meeting at Providence, were given by Mrs. Buckingham, of Holliston. After lunch the meeting was called to order by the president, Mrs. Ela, and devotional exercises were led by Mrs. Buckingham. The Marlboro Mission Band sang "The Gypsy Boy." A helpful half-hour, in charge of Mrs. Mosier, of Maynard, proved an interesting feature of the afternoon session. Miss Sawin, of Marlboro, sang a solo. Mrs. M. E. Wright, of Cochituate, gave some practical suggestions for auxiliaries. Mrs. L. F. Harrison, of Worcester, gave the address of the afternoon, which greatly helped and encouraged those engaged in children's work. There was a good attendance, and the meeting was a profitable one.

A. A. KNIGHTS, Rec. Sec.

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Our Book Table.

Studies in Theology: Creation. God in Time and Space. Vol. IV. By Randolph S. Foster, D. D., LL. D. New York: Hunt & Eaton. Price, $1.

Though Bishop Foster has put forth several other works, the "Studies in Theology" is to be his *opus magnum*. Into it he is bringing his wealth of learning — the gold, jewels and precious stones of Christian thought and investigation — and arranging it in order for the inspiration and illumination of other generations. The work has been planned on a liberal scale, and the execution thus far has been in harmony with the plan. The first volume, containing the Prolegomena, is the majestic portico of a palace; the second, treating of Theism, takes us back to the great first Cause of all things; and the third, dealing with the Supernatural Book, shows how God has made formal revelation of His being and character. The next thing in order is the work of the Divine Being in the material Creation, or God operating in time and space; and with this great and overmastering subject the Bishop deals in this fourth volume.

The Creation opens to him a magnificent chapter in the Divine economy. The worlds of space are not eternal or self-existent; they had a beginning, they have a progress, and will have an end; they are the thoughts of God uttered aloud and recorded in raised letters, so that the blind can feel their way into the light. The creation is inorganic or organic; and in the organic are found three types of life — vegetable, animal and rational. In tracing these various lines of the Creator's handiwork, he falls in company with the scientific investigator; but while the latter deals with processes, the former is satisfied to group the results of scientific investigation, so that the book is really a treatise on natural knowledge; and, given in popular language, can be profitably consulted by the ordinary reader. It is a magnificent display of the revelations of science, to be used, in a later volume, as evidence of the nature and attributes of God.

Of the inorganic, or non-living creation, the author furnishes a brilliant and striking view. The imagination comes in to color the picture. He marshals the facts of science as in grand review, and moves as with the bold wing of Milton among the worlds of space and into the high heaven of God and angels. Very few men are able to surpass his measurings of the uncounted worlds of infinite space. His paragraphs are cumulative. He piles marvel on marvel, and throws his measuring-line over world beyond world until we are oppressed by the magnitude and weight of glory. He deals with the sun, moon and planets, and then with the infinities of the stellar universe. The whole of it is a magnificent popular presentation of the material creation. Time, space, power, lie back of all these mighty manifestations.

But the organic world is the masterpiece of the Creator. Life begins early in the geologic scale and ascends in ever-increasing variety and perfection until we reach man, the crown and glory of creation, the highest thought of God found in our world. To the human pair and their descendants, in uncounted generations, and through a marvelous political and moral history, the Bishop devotes a generous amount of space. The unfolding of the human family from a common centre, the evolving of a race out of one human pair, is really the most curious fact known to us in the universe.

One of the pleasing things about the Bishop is his enthusiastic optimism. He believes in the devil, but he believes God is mightier than the devil and is now moving upon his works. We quote from near his closing paragraph: —

"It is God's universe. It will be what He chooses to make it. He has an end in view. He will not fail to reach it. The progress will be, as it has been, from glory to glory. Each succeeding generation here standing on the shoulders of its predecessor, and entering into its wealth of inheritances, will advance to improved conditions and will carry forward an increasingly benignant civilization, made more beautiful by improved knowledge and increase of wealth, and toned and tempered by the presence and power of a divine religion, until the horrors of heathenism and ignorance and wickedness will be driven away and the earth itself will be radiant and happy. The kingdoms of this world will become the kingdom of our Lord and of His Christ; not today, but in the relatively near tomorrow. The earth will be born again. All events point to it and hasten the coming morning."

The Shepherd Psalm. By F. B. Meyer, B. A. Illustrated by Mary A. Lathbury. New York: F. H. Revell Company. Price, $1.25.

The twenty-third Psalm is the swan-song of redemption. The Psalm gives the version of the old dispensation, while that of the Gospel strikes a higher note of victory. In the one case the believer has protection against the enemy under the great Shepherd, and in the other the pæan of St. Paul rings out in triumph over the last foe. This Psalm has been a resource to God's people in all ages; the tried and the tempted have ever found comfort in it. Among the commentators who have endeavored to bring out the wealth of meaning concealed under the words, Meyer holds a high place. He has the spiritual sense as well as the critical acumen. The book has already become a devotional classic. This Northfield edition, with the illustrations of Miss Lathbury on each page, makes a decidedly attractive gift-book for the holidays. It is bound in cloth and stamped with elaborate design in ink and gold, and comes in a box. The outside is beautiful, while inside are found some of the most comfortable assurances of the Bible.

His Father's Son. A Novel of New York Life. By Brander Matthews. Illustrated by T. de Thulstrup. New York: Harper & Brothers.

We can hardly doubt this to be Prof. Matthews' greatest book. With the insight of genius he has caught the clue to guide him in search of the hidden springs and controlling forces in human life. The matter made especially conspicuous is the influence of the earlier generation exerted on the later. It is a study in heredity. The ancestor not only conveys the principle of existence, but the elements of character also, to his descendant. Ezra Pierce, who first appears on the stage, and whose influence is felt to the end of the book, is a New York broker. Though an orthodox adherent in a Presbyterian church of the city, he is one of the sharks of the great game-house in Wall Street. He swells his fortune by devouring, by the tricks of the market, those of smaller men. His son must be trained in these tricks in order to know how to manage the business; but at the same time he wishes him, in ordinary life, to observe the traditional rules of morality. The son marries and moves out into life, when the lessons of the father begin to tell upon him. The force of evil seems from the first to be against weak Winslow Pierce. The example of the father is followed and enlarged upon. What is good at the brokers' board, he seems to think, ought to be good everywhere; and so, from the first, the young man begins to go rapidly to the dogs. How far this comes by blood, and how far by evil example, is a matter to be considered. The broker who has maintained standing in an orthodox church while appropriating his neighbors' goods without compensation, can hardly expect his son to retain the pious part of his example. This lesson of descent is admirably set forth in this story of Winslow Pierce.

Mentone, Cairo and Corfu. By Constance Fenimore Woolson. Illustrated. New York: Harper & Brothers. Price, $1.75.

This neat volume by the late Miss Woolson contains a collection of travel sketches in Mediterranean lands. As indicated by the title, the matter is distributed into three parts. The first, containing Italian views, is the result of a considerable sojourn at Mentone, and is given in the form of a story. The sketches of Cairo and Corfu retain the form of travels. Cairo, in her title, means Egypt, of which she has given us some delightful pictures. At Corfu the author touched the old Greek world. Perhaps her description of the trip through the Ionian Isles is the most delightful of the book.

The Art of Living. By Robert Grant. Illustrated by C. D. Gibson, B. W. Clinedinst and W. H. Hyde. New York: Charles Scribner's Sons. Price, $1.50.

"The Art of Living" is a unique book. It combines the best qualities of the story and the essay. The chapters are freshly written in a style at once easy and elegant, and the several phases of the subject are canvassed in the lighter vein with insight, taste and judgment. In the ten chapters the author considers Income, House and Furnishing, Education, Occupation, Use of Time, Summer Problem, the Case of Man, the Case of Woman, and the Conduct of Life. There is originality in the selection of his theme and equal originality in its unconventional treatment. In every chapter he touches points of current interest, with every now and then a sharp or humorous thrust in the midst of the serious flow of the narrative. The humor, the counsel and mild criticism are all designed to help the reader to live a really better life — to be a better American citizen, neighbor, member of the family, and of democratic society.

Against Human Nature. A Novel. By Maria Louise Pool. New York: Harper & Brothers. Price, $1.25.

The heroine of this story is Miss Temple Crawford, and the scene is laid in the mountains of North Carolina. The type of upland life is admirably drawn. The cultivated preacher of the place is Richard Mercer, under whose ministrations Temple "experiences religion." The minister conceived a liking for the mountain girl and induced her to marry him under a sense of the good she might be able to do as a pastor's wife. Under the severe labors of her new position her health yields and she goes to stop with Miss Almira Drawdy in Massachusetts. Though she had married against the grain of nature, the separation reveals her passionate love for her husband. The volume sustains the author's reputation as a painter of American life and delineator of the heart.

A Great Appointment. By Myra Goodwin Plantz. New York: Hunt & Eaton. Price, 90 cents.

The chapters of this very interesting story, for grown-up young people, by the wife of the president of Lawrence University, first appeared as a serial in ZION'S HERALD. The bringing out of the story in attractive book form is noted with pleasure. Mrs. Plantz knows well how to interest young people, and her books find a welcome place on the Sunday-school library shelves and in the home circle. A devoted young Methodist minister is sent to his first charge — a poor little community in the lumber region of Lake Superior. His beautiful sister is to keep house for him. Of their self-denying work, of the love which comes to crown both their young lives, one must read in the book itself. "A great appointment" it indeed proved to be.

A Life of Christ for Young People. By Mary Hastings Foote. New York: Harper & Brothers. Price, $1.25.

This book is a study of the Life of Christ — a study adapted to the needs of children. The author takes up in historic order the miracles, parables and teachings of Christ, and brings out everything relating to His earthly career by questions and answers, which are at once clear and comprehensive, giving a view of the geography, the people, their manners and customs, and political and religious ideas and institutions. The volume is designed for use in the home and in Sunday-school.

Sunday Reading for the Young. With contributions from L. T. Mead, Mrs. Molesworth, H. A. Forde, F. W. Home and others, and illustrations by Gordon Brown, M. E. Edwards, G. Montard, A. G. Walker and others. E. & J. B. Young: Cooper Union, New York. Price, $1.35.

The reading in this volume is given in story form — a style of instruction well suited to the tastes and capacities of young persons. Simple poetry, in which children delight, is scattered through the book, and the abundant illustrations bring the matter home to the eye. Most of the stories are from the Bible.

Two Little Pilgrims' Progress: A Story of the City Beautiful. By Frances Hodgson Burnett. New York: Charles Scribner's Sons. Price, $1.50.

The author of this book knows how to write for children. Her story is simple, plain, and extremely well told. The little "Pilgrims" are Meg and Robin, children of the schoolmaster, who knew books, but not business. After his death the little twins went to live with Aunt Matilda Jennings, a farmer in Illinois, who fed and clothed them, but did not like to be troubled with them. The beautiful city about which the children heard and to which they aspired was the "White City" of Chicago. The story of it is strung out in a delightful way.

First Things First: Addresses to Young Men. By George Jackson, B. A. New York: Thomas Y. Crowell & Co. Price, $1.

Mr. Jackson, the author of this volume, is a Presbyterian clergyman of Edinburgh, Scotland. The sixteen sermons contained in it were preached to the young men of his congregation in the course of his ordinary ministry. Broad and liberal in his views, he is yet sincere and earnest, and holds firmly to the Bible and Christ as the best sources of light and help for the young. He selects for discussion topics which form strategic points in the Gospel and in human life. They are such as these: "Self-Knowledge," "Self-Reverence," "Self-Control," "What Is It to be a Christian?" "The Manliness of Christ," "A Young Man's Difficulties," and the like. The book is thoughtful, suggestive, practical and helpful.

Nautilus. By Laura E. Richards. Illustrated. Boston: Estes & Lauriat. Price, 75 cents.

"Nautilus" is an admirable juvenile holiday book, displaying the best of taste in its unique binding, neat illustrations, fair print, and the ingenuity of the story. The boy John, the hero of the tale, had the misfortune to be put under the care of an old miser who ill-treated him and made his life miserable. As he lived by the seaside, a pirate came one day in his ship, the "Nautilus," and took him off to sea where he had various experiences and adventures. The ill-fortune which seemed to have visited him turned out to be a blessing in disguise. Mrs. Richards' book contains no dry record of incidents, but is, like its predecessors, a genuine work of art.

NIRAM: A Dusky Idyl. By Laisdell Mitchell. (Charles H. Barnes, 1420 Chestnut St., Philadelphia. Price, 75 cents.) "Niram" is a delightful little story, bound up in a small volume with illuminated cover, delicate illustrations, clean paper and open type. It is a story of the Florida coast. The hero is a colored boy who rescues a white child from a situation of the utmost peril. — **LITTLE DAUGHTER.** By Grace Le Baron. (Boston: Lee & Shepard. Price, 75 cents.) "Little Daughter," the second instalment of the "Harlewood Stories," by Grace Le Baron, is an attractive juvenile, at once pure, tender and inspiring. The present volume will be likely to find equal favor with "Little Miss Faith," by the same author. — **THE HOLLY AND THE ROSE.** A Story for Children. By Annie Key Barton. (New York: Thomas Whittaker. Price, 50 cents.) This attractive little story for small people is tastefully bound, printed on good paper with ample margin, in clear, open type. The story is written in a fresh, easy and animated style. — **VALERIUS MAXIMUS.** Edited with Notes and an Introduction by Charles S. Smith, A. M. (Boston: Leach, Shewell & Sanborn.) This volume, in paper, contains fifty elections from Maximus for rapid reading. The Latin text is accompanied with ample foot-notes. The text is carefully edited. — **THE LIVES OF CORNELIUS NEPOS.** Edited, with Notes and an Introduction on the Rapid Reading of Latin and the Art of Translation. By Isaac Flagg. (Boston: Leach, Shewell & Sanborn.) Nepos, though defective, is a favorite with beginners in Latin. He has a familiar and easy style, and notes the surface incidents in the lives of his distinguished men. The publishers have provided good paper, type and binding, and the editor has performed well his task. — **THE MISSIONARY PASTOR;** or, Helps for Developing the Missionary Life in his Church. By Rev. James Edwards Adams. With Charts prepared by Robert J. Kellogg. (New York: Fleming H. Revell Company. Price, 75 cents.) The author has given here a delightful and useful volume containing five chapters in aid of the pastor's preparation for mission work. The methods to be employed are brought out in the first chapter. Then come missionary meetings and the missionary class for study of the field and work, together with mission literature. The pastor who wishes to develop the missionary spirit in his church will find this book very serviceable. — **POVERTY'S FACTORY:** The Curse, Cause and Cure of Abnormal Wealth. By Rev. Stanley L. Crebo, M. A. (Boston: Arena Publishing Company. Paper covers, 25 cents.) The author of this incisive little book holds that abnormal wealth is a danger and curse to society at large. If $500,000 or a million may be honestly acquired by a single man, the men with scores of millions possess too much power. He believes there should be a limit to wealth. Abnormal wealth is sure to have, as its counterpart, grinding poverty. He puts his points freshly and incisively. It is a vital book, treating matters now pressing upon public attention. — **WASHINGTON, OR THE REVOLUTION.** A Drama. By Ethan Allen. (Chicago: F. Tennyson Neely. Price, 50 cents.) This simple drama, founded on the historic events of the American Revolution, recounts the story of our struggle for independence. The *dramatis personæ* were the real actors in the long war.

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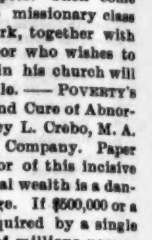

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Obituaries.

Curtis. — Ellen Hunt Curtis was born in Janesville, Wis., Feb. 19, 1860, and died in Edinburgh, Scotland, Oct. 26, 1895.

Cut off thus literally in the very midst of her days, at thirty-five years of age, her labors and achievements were nevertheless such and so many as would have done no discredit to a long life.

The only child of her mother, herself a teacher of high repute, her home training and early education were of the best. Later she found her way to Lawrence University, at Appleton, Wis., where with much energy and through some struggles and sacrifices, she completed the classical course of study and graduated with high honor in 1880. She pursued graduate studies, both in her alma mater, at Wellesley College, and subsequently in Europe, whither she went with her husband immediately after her marriage. In the meantime she had been teaching with marked success in the college at Appleton, and at Carleton College in Minnesota, one of the best of the Western colleges. In the latter institution, where she remained for several years, her efficiency was cordially recognized and her popularity was very great. Nor was her activity exhausted in her college duties. The little Methodist Church to which she attached herself felt her influence in a healthy upward movement.

She was married to Dr. Olin A. Curtis, August 17, 1887. After their return from Germany, the next year, he was appointed to the important suburban church in Englewood near Chicago, where she proved her aptitude for the position of a pastor's wife. After Dr. Curtis was elected to the chair of Systematic Theology in Boston University in 1889, and during their residence in Jamaica Plain, in Boston and in Auburndale, her influence was widely felt, and felt everywhere for good.

Mrs. Curtis' whole life was one of beneficent activity. She did not always wait to be urged to help in some particular line in the various religious and benevolent associations with which she eagerly allied herself, but she readily offered herself for any work which she could do. There was not only energy and public spirit and unusual enterprise, but a sound judgment, large intelligence and much skill in her methods, such as rendered her a most valuable member of any society for religious or philanthropic work.

For several years her health was far from robust, yet she made this no excuse for scantiness of service; indeed, many of her surviving friends feel that her zeal outran her strength. She was almost an enthusiast in the Woman's Foreign Missionary work, and for several years held the important office of recording secretary of the New England Branch.

With all this, she was a devoted wife and a model mistress of her home. First and foremost she stood guard over her husband, whose constitution, frail at best, needed at all times much care to give him strength for the great work he had to do. She was full of physical devices for economizing his resources and furnishing favorable conditions for his success.

Nor did all this domestic carefulness and public enterprise cloud the bright cheerfulness and liveliness of her disposition. She was a favorite in the social circles which she frequented, and a pleasant companion everywhere. Her piety was steady, uniform, sensible, and, as may be inferred from what has already been said, always active.

Her removal is a crushing blow to Dr. Curtis, to whom her companionship and co-operation seemed almost indispensable. To the mother, too, to whom she was so loyal and loving a daughter, and who leaned upon her as her sole support in her now advancing years, it is a deep and dark affliction. "God's ways are not our ways," but what we know not now we shall know hereafter. "And now men see not the bright light that is in the clouds, but the wind passeth and cleanseth them."

Besides her husband and her mother, Mrs. Curtis leaves a step-daughter and an infant daughter scarcely two months old.

GEO. M. STEELE.

Porter. — Rev. Ernest A. Porter, without a struggle, fell asleep in Jesus and passed to his triumph and his reward, Sept. 26, 1895. He was born in Pembroke, Maine, Jan. 24, 1866.

Belonging to a family affiliated with the Methodist society, he was under religious influence in the church and the home, and very early in life became interested in religion, although he did not unite with the church until he became a student at Kent's Hill, where he was received by Rev. C. F. Allen. Until about twenty-one years of age he remained at home, engaged mainly in agricultural pursuits and improving the opportunities that were available. He had employment for a time in Massachusetts before beginning his seminary studies in the spring of 1887. He first planned taking a business course, but the voice of God called him to a higher work. The call was followed by mental conflict, for he felt his inability to do the work of a gospel herald; but after several weeks of thought and prayer, he decided to respond to the call and enter the ministry. Being the youngest of ten children, it was necessary for him to task his own powers and resources in order to pursue a course of study, and this he did — canvassing, serving as a clerk, or taking any useful employment that was offered.

In the fall of 1888 he was licensed by the quarterly conference at Kent's Hill, Rev. G. C. Andrews, presiding elder. In June, 1890, he was employed by Rev. W. S. Jones as a supply at Hollis on the Portland District. Here he was a well-chosen agent in the hands of God for a great spiritual awakening and the conversion of about fifty souls during his pastorate. In 1893 he was ordained as deacon by Bishop Ninde at the Conference at Westbrook, and was appointed to Eliot. Though frail in health he did valuable service, became much attached to the people, and was beloved by them. The kindness of the members of the church and of the friends in the community during his sickness is appreciated by the Conference as well as by him; and Mrs. Porter, though absent from them, regards it a pleasure to be counted as one of their number.

He was a young man of excellent gifts and great promise, but his power was largely in his exalted character. He was so unselfish and pure in spirit that his people believed in him and counted it a privilege and a joy to be instructed and led by him. There was an impressiveness of thought and heart and voice in his messages to the people, and they were delivered with such evident sincerity, high purpose and spirituality, that they left a lasting impression. He loved to preach and study and serve, that he might win souls. His noble example, his love for Christ, the blessings of his life given for others, are our heritage.

In March, 1891, he was united in marriage with Harriet Fernald, of Portland. During his second year at Eliot his health failed, and in 1895 he did not take an appointment, but continued at Eliot till September, when, with his wife and two beautiful children, he started for the home of his father, arriving five days before his death.

The funeral service was held in the M. E. Church at Pembroke, where he gave his first testimony for Christ. Rev. A. S. Ladd and Rev. E. S. Gahan took part in the service, and a tribute to his memory by his presiding elder, Rev. G. R. Palmer, was read. He is early crowned, but his life is a holy inspiration.

G. R. PALMER.

Gardner. — Salome H. Gardner was born in Edmunds, Me., Feb. 15, 1844, and died in Pembroke, Me., Oct. 21, 1895.

She was converted at the early age of fourteen years, and united with the M. E. Church April 1, 1859, of which she continued a worthy member until her death.

Feb. 15, 1860, she was married to Albert G. Gardner, who with three sons and one daughter mourn their loss.

Although for many years a great sufferer from asthma, she was always, if possible, in the house of God. We feel that the church in this place has met with a great loss. She was the true friend of the pastor and his family, and her home was their home, where they ever received a cordial welcome. In all the relations of life she was a noble Christian woman.

Her death was a beautiful triumph of Christian faith, her last words being, "Rest, sweet rest." "So He giveth His beloved sleep."

E. S. GAHAN.

Caldwell. — Enoch Bartlett Caldwell was born July 13, 1841, and departed this life, Oct. 29, 1895, at the age of 54 years.

Only about two weeks before death he accepted Christ and found by experience the power of Jesus to save. His translation was sudden and unexpected. He retired in his usual health, and at the dawn of day he was not, for God had taken him. He had announced his intention of uniting with the City Point Methodist Episcopal Church on probation, Sunday, Nov. 3, but before the day arrived he had been called to the church triumphant. His departure seemed to echo in the community the message brought to a king in ancient times: "Set thine house in order, for thou shalt die and not live."

W. A. WOOD.

Hathaway. — Betsy A. Hathaway died in Bourne, Mass., Oct. 4, 1895, at the age of 67 years.

She was converted during the ministry of Rev. B. K. Bosworth, in 1864, in West Sandwich (now Sagamore), Mass. She immediately united with the M. E. Church, and during the following thirty-one years maintained her Christian integrity. Her piety was deep and uniform, and she was always a firm believer in the efficacy of prayer. Although for many years shut in from the world on account of physical disability, yet she continued an unabated interest in the church of her choice, and was always active in good works. Of her it can truly be said, "She hath done what she could." Her nature was deeply spiritual, and although for so many years a constant sufferer, she was cheerful and patient and would often remark to her friends, "I am willing to remain if it is God's will, and ready to depart when He calls." She was one of those saints who could say at all times, under all circumstances, "Thy will be done."

At last, though calmly waiting, the Lord suddenly came to His temple and she was taken from it to dwell in that "house not made with hands, eternal in the heavens."

Her funeral service was largely attended, and her body was laid to rest in Sagamore.

E. E. PHILLIPS.

Jackman. — After a lingering and painful sickness, Moses B. Jackman, of the People's M. E. Church, Newburyport, Mass., passed to his reward on Nov. 7, 1895.

He was one of the oldest and most prominent members of this church, having been converted in 1854, and joining the church in full in 1855.

As trustee and steward he faithfully served the church for many years, adding to its prosperity by his influence and means. His reputation outside of the church, among the business men of the city, was of the highest order. That he was held in great esteem by all classes of citizens was manifest at the funeral services. The church was filled by those who thus desired to show their appreciation of his true Christian character.

His last Sabbath on earth was lighted up with exalted Christian experience. The evidence of the Divine Presence in his soul was very marked. His messages to the church were full of Christian assurance and exultation.

The official board passed suitable resolutions, expressing the great loss suffered by church and community through his death.

His wife and two daughters, of his immediate family, are left to mourn their loss. The church he loved so much honors his memory and awaits the reunion of the redeemed in heaven.

J. W. W.

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Review of the Week.

Tuesday, November 19.

— Arabia in revolt; the Turks defeated in three battles.

— Japan to decorate Ministers Dun and Denby for services during the late war.

— Severe earthquake shocks in Sicily.

— One of Holmes' lawyers arrested for perjury.

— Schlatter, the healer, to be in Chicago, Nov. 30.

— Attorney General Hancock, of New York, taking action against the Tobacco trust.

— The Bourgeois ministry gets a decisive vote of confidence.

— The Creek Indian Council ignores the Dawes Commission.

— Thirty-five hundred men idle in New York on account of the house-smiths' strike.

Wednesday, November 20.

— Secretary Carlisle speaks on currency reform at the annual banquet of the New York Chamber of Commerce.

— Thirty railroads compose the new railroad traffic association for regulating fares, rates and traffic over a wide extent of country.

— The Sultan promises Lord Salisbury in a personal letter that he will carry out promised reforms, and asks him to publish the promise.

— Earthquake shocks felt in Colorado and Missouri.

— The Peace Association of Friends issue a circular against "the military craze" which has taken possession of the country, and the military drill in schools.

— Rev. Frank Hyatt Smith, of Cambridge, on trial for sending scurrilous postal cards, alleged to be insane.

— Women outnumber men in Rhode Island by 10,000.

— A $6,000 scholarship founded at Radcliffe by friends of Mrs. Agassiz and in her honor.

— Fast New York Central express wrecked near Rome, N. Y., by boys who misplaced a rail; two persons killed.

— Death, in England, of Rustem Pacha, for ten years Turkey's representative in that country.

— The U. S. Supreme Court, for the first time within the memory of man, clears its calendar for the session.

— Ashanti backs down; will concede all that England demands.

Thursday, November 21.

— The cruiser "Minneapolis" ordered to the Mediterranean.

— Russia replies to the Armenian appeal; urges them to cease revolutionary attempts and to abandon hope of intervention; the Sultan will carry out reforms.

— General Master Workman Sovereign, of the Knights of Labor, resigns office, and is immediately re-elected.

— Three Austrian war-ships ordered to the Mediterranean.

— The insurgent leaders in Cuba reported to have ordered the destruction of all sugar plantations in operation.

— Burglars dynamite the safe in the post-office in Summit, N. J., and get $6,000.

Friday, November 22.

— The Home Market Club of this city entertains Charles Emery Smith, H. Clay Evans, and Warner Miller; Protection, the South, and the Nicaragua Canal discussed.

— Mexico claims a part of El Paso on the ground that the channel of the Rio Grande originally ran through the town.

— David F. Hannigan, of New York, acquitted of the charge of murdering Solomon H. Mann, the betrayer of his sister, on the ground of insanity.

— The Excelsior building with other manufacturing property burned in Chicago; loss, $620,000.

— Postmaster General Wilson forbids payment of money orders to lottery agents.

— Death of Sir Henry Ponsonby, formerly private secretary to Queen Victoria.

— Senhor Thedim, Portuguese minister to this country, dies in Washington.

— A mass meeting in behalf of Armenians held in New York.

Saturday, November 23.

— The Exchange Building in Chicago burned; four firemen killed and three persons fatally injured.

— The Cuban insurgents burn the town of Guinia de Miranda.

— An Armenian meeting held in Faneuil Hall; vigorous resolutions passed; Minister Terrell commended.

— Two Union College students implicated in forty burglaries.

— Russia puts her Black Sea fleet into commission.

— Nearly $5,000,000 in gold shipped to Europe.

— Rev. Frank Hyatt Smith to be sent to the Insane Asylum in Washington.

— Twenty villages near Aleppo wiped out by fire and sword.

— Eugene V. Debs, president of the American Railway Union, released from jail; warmly welcomed by members of his party.

— Captain Howgate enters upon his eight-year term in the Albany Penitentiary.

— Spain sends 30,000 additional troops to Cuba.

— The Harvard Hasty-Pudding Club celebrates its centennial.

Monday, November 25.

— The Chinese army routed by the rebels in Kan-su; the insurgents now hold half the province.

— The Treasury Department orders the acceptance of light-weight gold coins at their actual value, for the purpose of maintaining the reserve.

— An official announcement made that order is being restored in the Turkish provinces in Asia Minor.

— Death of Bartholemy Saint-Hilaire, the famous French writer and nonogenarian.

— Senator Chandler writes a personal letter to the President complaining of the Railroad Traffic agreement as being opposed to the Interstate law.

— Senator Hoar telegraphs the President that he will back him by speech and vote in the most vigorous action to prevent further cruelties to Armenians.

— Death, in New York, of M. F. H. De Haas, the noted painter of sea pictures.

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The Conferences.

[Continued from Page 16.]

the benevolences collected. A good spiritual interest is manifest.

Cushing.—Rev. W. H. Maffitt is gaining in favor. A spirit of encouragement prevails. Services are well attended.

Thomaston.—The remodeled church is to be heated with steam and lighted by electricity. Parties wishing a chandelier and bracket lamps would do well to write J. H. H. Hewett, Esq.

South Woolwich.—Seven have been converted and four reclaimed during the past month. The parsonage and stable have been painted. All goes well.

West Whitefield.—One has been converted and three reclaimed. W. W. O.

New England Conference.

Boston South District.

Italian Church, Boston.—The hall of the Italian Methodist Church, corner of Hanover and Cross Sts., was the scene of delightful festivities, Monday evening, Nov. 11. An unexpectedly large number of American friends were present, not only from Boston proper, but from Chelsea, Malden, Dorchester, Milton, Newton, Auburndale, Egleston Square, etc. Music and elocutionary entertainment were provided in English and Italian; refreshments were served and addresses were made by visiting guests. Also, the monthly report of the Italian Church helpers was read, showing every sign of a vigorous work during the winter months.

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Boston North District.

Trinity, Charlestown.—A home gathering and banquet was held in this church on Thursday evening, Nov. 21, under the auspices of the Ladies' Benevolent Society, which proved to be an unusually pleasant, interesting and successful affair. A very fine supper was served, nearly three hundred sitting down to the tables. Mrs. A. P. Downs, president of the society, presided, and Rev. J. W. Higgins, of Monument Square Church, pronounced the divine blessing. After the supper Stephen Merrill delivered a fitting address of welcome, referring feelingly to the late Liverus Hull, who was for so many years a veritable pillar in Trinity Church. Dr. William Nast Brodbeck, pastor of the church, was then presented as toastmaster. He was in his happiest vein, and interspersed the numerous responses with felicitous comments and anecdotes. In the unavoidable absence of Bishop Foster the first speaker was Dr. G. F. Eaton, who responded for "Our Presiding Eldership." In a very clear and forceful address Dr. Eaton explained the important and indispensable work of the presiding elder. The rest of the program included the following assignments: "Our Church Press," Rev. Chas. Parkhurst, D. D.; "Methodism and Moral Reform," Rev. Daniel Dorchester, D. D.; "Methodism and Revivals," Rev. Wm. R. Clark, D. D.; "Methodism and Woman's Work," Rev. A. A. Wright, D. D.; "Methodism and Sunday-schools," Rev. R. L. Greene, D. D.; "Methodism and Class-meetings," Rev. I. H. Packard; "Methodism and Young People's Societies," Rev. E. M. Taylor. While the banquet was in progress excellent orchestral music was provided, and the addresses were interspersed with beautiful solos by Miss LeFavor and Miss Bigelow of Trinity choir. F. P. White officiated at the organ.

Harvard St., Cambridge.—The officers of this Sunday-school gave a reception to the members of the school and parents of the scholars last Wednesday evening. The vestry of the church was transformed into a beautiful parlor. A profusion of potted plants, artistically arranged, windows and doors draped with handsome portières, banquet lamps, easy-chairs, and other choice furnishings, gave a decidedly homelike aspect to the place. An orchestra composed of young people of the church discoursed sweet music during the evening, and delicate refreshments were served to the hundreds of guests. Rev. George Skene, the pastor, with Mrs. Skene, and Mr. Geo. A. Kimball, superintendent, with Mrs. Kimball, received.

Waltham, Immanu-El Church.—A very successful series of revival services has just closed. The pastor, Rev. Elias Hodge, was assisted by an evangelist, Rev. W. C. Stevenson, from Chicago. Nearly fifty persons expressed a determination to begin a Christian life, and the church has received a great uplift. Mr. Hodge writes: "Mr. Stevenson is a thorough student of the Bible, an earnest preacher, and a Christian gentleman. His methods are unobjectionable, and our people were delighted with the man and his work."

Hudson.—Saturday, Nov. 16, A. B. Howe tendered his Sunday-school class of seven boys a carriage ride to Mt. Wachusett, twenty-three miles distant.

Maynard.—The church at this place is engaged in a work which is developing the heroic in its members. After worshiping twenty-eight years in a hall, and doubting if ever they would build a church, they have gone to work, under the inspiring leadership of the pastor, Rev. I. A. Mosier, who was sent to them last April, and are already completing a really beautiful building, which they expect to dedicate — without burdening debt — this winter. Upon a fine lot, the edifice will be the best of its class in the village. This is no ordinary case, but an instance of great faith and great sacrificing, called forth and directed by one who is showing himself to be a great leader.

Springfield District.

State St. and *St. Luke's* are now in a fair way to unite. Meetings of prominent members of each church have been held and committees are at work. The overtures were made by State Street, and both churches feel that some more ought to be made. Neither church is now in the centre of its constituency. St. Luke's is nearer what would be a centre for the new church, but its chapel is not now large enough to accommodate its membership. If the union is effected, a new site will be chosen, probably farther up State Street than the old State Street Church. With a good location and an edifice in keeping with its large parish and membership, the new church will be a very strong society. St. Luke's now has above 150 families. State Street probably has considerably more than that number. The State Street property cost $75,000; that of St. Luke's is worth $15,000. The prophets of future Methodism in this city are already forecasting the action by which Trinity will take the State Street building and a church will be built at North End, where a large portion of the members of Trinity live. D. F. G.

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